

# **THE GREEN STAR**

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**JOSEPH W. DUBIN**

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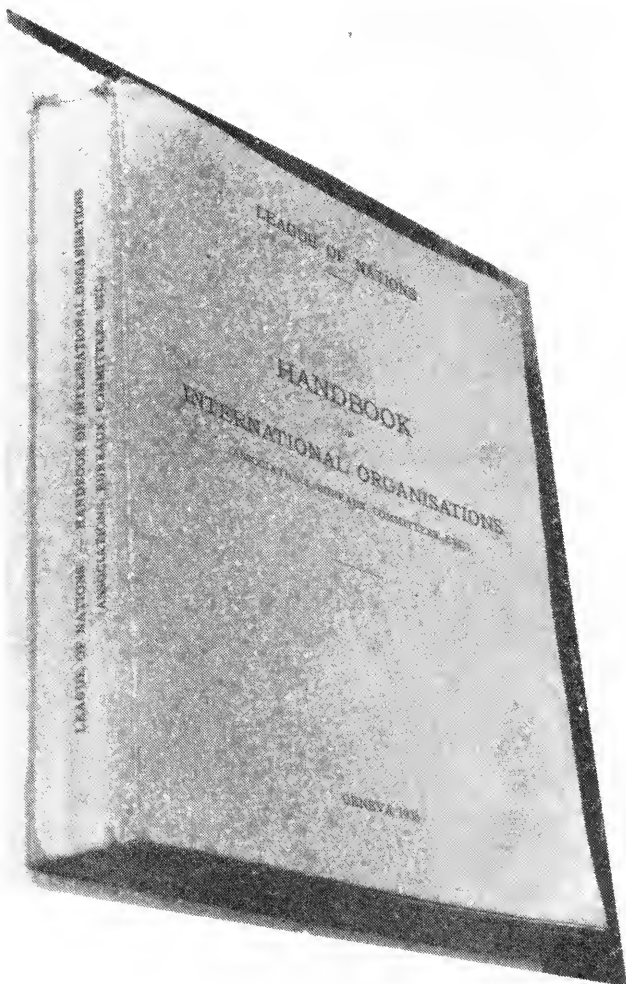
Nat'l. Inst. of Esperanto











The Urge to Unity, Cooperation, Understanding:  
Over 700 of Them.

# **The Green Star**



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NATIONAL INSTITUTE OF ESPERANTO

Philadelphia, Pennsylvania

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JOSEPH W. DUBIN

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## FOREWORD

History's worst war still consumes the world, after four years of carnage, and long years of teaching to prevent it. Democracy is being "saved" again; now we face the problem of Peace again.

Ah! Peace! It's wonderful! Yes, but mouthing the word doesn't bring the fact; Peace will have to be *built*. It will need "brains at work." It must be a *just* peace; no other will *take*.

That urge cries out on all sides: from pulpits, platforms, microphones and prints. It must be satisfied; otherwise our sacrifices are wasted again, as in 1917-1918. The Peace of 1919 did that, by permitting imperialist exploitations; the Peace of 1945 must not do it again!

Peace without Justice is a mirage. There *must* be mutual give-and-take; give up exploiting privileges, and take security. It requires world-wide consultation, bringing the contrasted interests into open discussion. It will be a methodical construction-job, for a foundation of cultural harmony, a ground-work of economic sharing, a super-structure of political collaboration, and trimmings of fraternization. All based on mutual understanding, made fully possible by a mutual language.

Not a "box-office" idea, maybe, but an objective reality just the same, for language has always been a basic factor in civilization. When the nations gather around the conference-table again to rebuild a sane world, understanding will be needed, and a language in which to understand each other. Otherwise, Peace may prove a mirage again.

In any emergency, shutting one's eyes to an essential truth, refusing to evaluate our goals in its light, might prove fatal. Right now, it might endanger our winning of the Peace. Can we be sure of our goals, without open discussion and honest agreement? That is just what we are fighting for. We must know them now; *later* might prove *too* late.

This little volume aims to help the discussion, by stressing the cultural harmony needed for Peace. "What profit to gain the world, if we lose our soul?" We must come to the Peace-table with clean hands; that is the guiding ideal of this book. This is no scientific treatise, no philosophical dissertation, but an appeal to the simple common-sense of the average intelligent person. When he knows the facts of a question, he decides logically. We deal here with a question of fact, not of theory.

The data presented here come from many sources, some forgotten; to all, whether remembered or forgotten, I tender my sincere thanks. The views expressed are personal, and do not speak for any organization. For the defects of form, style, or statement, I accept full responsibility, and shall be glad to have errors pointed out, in the hope of being able to correct them. Critical readers may find the book loose-jointed and unsystematic,—granted! But there *is* a *theme*, which thoughtful and open-minded readers will discern and understand. To them this book is dedicated.

J. W. D.

June 1944

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## CHAPTER I

### AN IDEAL IS BORN

*“And a little child shall lead them.”*

The United Nations now have military victory in sight, and must face a world-conference to rebuild world-peace. Nations must try to understand one another's conflicting interests across the barbed-wires of overheated emotions and diverse languages. How to manage this is a problem that has occupied many profound thinkers for centuries. Among them was a Polish oculist, who gave his life to it.

Poland in 1944 lies devastated, depopulated; that Poland that gave the world her Kosciuszko and Sikorski, her Sienkiewicz and Paderewski. That same Poland also gave the world that oculist with a prophetic new idea, in 1887, when she seemed peaceful and prosperous. Let us hear the story in his own words:<sup>1</sup>

I was educated as an idealist, considering all men my brothers; but in the street and schoolyard everything made me feel there were no *men*, just Russians, Germans, Poles, Jews, etc. . . . This tormented my childish soul.

This was written in 1905 by Dr. L. L. Zamenhof, oculist of Warsaw. His letter goes on to tell how his ideal developed:

Bialystok, where I was born (1859), had a population of four distinct elements: Poles, Russians, Ger-

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<sup>1</sup> Russian letter to N. Borovko, 1905, Esperanto edition.

mans, Jews. Each stuck to its language and was unfriendly to the rest. A sensitive mind was bound to feel the burden of language-difficulties, and become convinced that they form the sole or principal cause of disunity in the human family, dividing it into unfriendly parts. . . .

I determined when I grew up to abolish this evil. . . . Gradually I realized it wasn't as easy as my childish brain had assumed. One after another I discarded various Utopian schemes; the only one I could not discard was the dream of a universal language.

To that idea the boy devoted all his leisure energy and time. But what was this universal language of which he dreamed?

Rather early I got the idea the universal language could only be a *neutral* one, belonging to no existing nation. . . . For a time, I was attracted to the classical languages, and dreamed of traveling thru the world with flaming oratory, inducing it to revive and adopt one of them for world-wide common use. But I became convinced this was impossible, and began to think of a new, *constructed* language.

So an artificial language was the boy dreamer's idea? "Not a chance," snorts Mr. Scoffer; "no invented tongue can ever be used as a real language, all over the world." Perhaps; but as a matter of cold fact, Zamenhof's language has been used all over the world for more than half a century, by more people than many smaller national tongues. Nor is it the first artificial product used by civilization, let us note. Clothes and engines don't grow on trees; ships and houses don't come out of seeds; cooking and writing are "artificial."

Ships, as we all know, used to be pushed by wind blowing against their sails; the first engines on ships were kept for the *emergency* when the wind stopped, as *auxiliary* power. After steam became common, a *secondary*

engine was often carried for emergency, in case the main one broke down. Today they carry additional ones on deck to handle cargo. These auxiliary engines don't displace the main one; they *supplement* it in emergencies.

That was the boy Zamenhof's dream of an auxiliary language. Each nation or tribe would use its own native or vernacular idiom for internal national life and culture, or daily life, and even keep local dialects for intimate conversation. But for the emergency of *international* contacts or *world-culture*, the auxiliary language would be used to supplement the national tongues.

'At first I experimented with complicated declensions and conjugations. This involved such a mass of grammatical forms and such a thick dictionary with hundreds of thousands of words, that the universal language seemed like a colossal Juggernaut, making me say to myself: Away with these idle dreams! This is beyond human power.'—But the dream always returned.

Dreams that urge us on to creation are just the first step toward newer and better realities. So with young Zamenhof; he *worked out* his dream into a real thing, a new neutral language for humanity's use.

✓ When I began to study English, I was struck by the simplicity of its grammar, realized then that multiplicity of grammatical forms is . . . not essential to the language. So I began to simplify, discarding unnecessary forms; then I saw the grammar gradually melt away under my hands. Thus I came to the briefest possible grammar, which occupied only a few pages, but did not limit the language. Then I took my dream seriously. But the massive dictionaries still bothered me.

Just as they have bothered myriads of boys and girls, before and since. But these myriads accepted the compli-

cated grammars and massive dictionaries as inescapable evils, while Ludwig Zamenhof aimed to correct them. How he did it, is an inspiring story.

Once, in my sixth or seventh year at the academy, two signs close together impressed me: konditorskaja-confectionery; and shveytarskaja—"Janitorery." I noticed the common suffix, -skaja, which could be used to form known words into new ones, that did not need to be learned separately. That was my "Eureka": I saw the massive dictionaries shrinking. The problem was solved! . . . I then observed also that actual languages have a large stock of words that are really international, known to all nations, and forming a source of supply for the future international language. Naturally I made use of this supply.

✓ How could a mere schoolboy in an obscure Polish town discover something that great philologists had not seen? Because he was looking for it, and they were not; because he was a sensitive soul, hating the separations and mutual hatreds between peoples caused by mere difference of languages; because he witnessed real troubles arising from those differences in his own little town, and was deeply impressed by them. Once thinking along these lines, something had to result, because he was a natural linguist. In early years he learned Polish and Russian at play, Hebrew privately: at the academy he studied Latin, Greek and German; in college, French and English. Ludwig was a brilliant student, honored by his mates and respected by his teachers. By the age of nineteen he was therefore familiar with seven Indo-European languages and one Semitic tongue. With such a background, his brain was bound to evolve a neutral common denominator of speech, fit to serve as world's auxiliary language.

By 1878 (he was nineteen) the language was approximately ready. . . . I told my classmates about it.

The majority of them were attracted to the idea by the ease of the language, and began to learn it. In December we celebrated, making speeches in the new language, and sang a hymn beginning with these words:

Hatred of nation for nation,  
Fall away now, ripe is the time,  
For all those of human fashion  
To unite in peaceful chime.

In this first Esperanto verse, young Zamenhof clearly expressed his life-ideal: the re-uniting of humanity to produce a civilization of peace and harmony. Harmony was the key to Ludwig's mentality; he studied violin and loved music; he organized country hikes, singing as they marched. Nature's peace impressed his mind, and human harmony was his soul's deepest craving. But modestly and clear-sightedly realizing that his ideal was Utopian, he did not come out with it!

I was still too young to publish my work, and decided to wait. . . . Foreseeing ridicule and opposition, I decided to keep my work secret. For five and a half years, thru the university, . . . this secrecy tormented me, kept me out of social life . . . in sadness. I relieved my feelings by writing in the new language.

Here is an early poem he wrote during that time; even in my casual translation it shows depth of feeling and idealistic power.

#### MIA PENSO (My Thought)

Far off in the fields, away from the crowd,  
Once on a summer's eve,  
A lovely friend among the group  
Was singing a song of hope.  
Of ruined life, with pity she sang,

The while *my* wound, reopened,  
Bled *into my heart* its pain again.  
My tormented soul, my pains and hopes,  
How much I sacrificed to you!  
Most priceless pearl, my very youth,  
With *tears I placed* on your altar.  
A fire burns yet in it; still I fain would live!  
Yet ever something drives me, when I 'mid youth  
would go;  
What if fate spurns my pain?  
Then let death come, painless and prompt, but with  
Hope!

Hope for the future was ever the keynote of his life; Faith, Hope, and *Work*. Anxious and impatient as he was, Zamenhof withheld his product, and worked on to perfect it.

For six years more, after 1878, I worked at perfecting and testing the language . . . even made fundamental changes. Practise convinced me that it needed some indefinable binding-element to give it life and spirit.

So I began to avoid literal translations, and tried to *think* in the neutral language. Then I saw it stop seeming like the *shadow* of some real language, and take on its own soul, its own life, its own clear and definite character, independent of all outside influences. Now my words flowed of themselves, freely, flexibly, gracefully, like a living mother-tongue.

Still Zamenhof waited, until fully convinced that he could think and write, freely and clearly, in his own auxiliary language, before publishing it.

I graduated from the university, and began to practise medicine. I decided to publish my language, and prepared my first little edition, paper-bound, under the title "Doctor Esperanto (Hopeful): International Language; Introduction and Complete Text-book." In vain I sought a publisher. . . . Finally I



managed to publish the first paper edition myself. In July 1887 I felt like one crossing the Rubicon, knowing how my medical career might be affected if I got the reputation of being a visionary crank. . . . But I couldn't give up the idea, . . . I crossed the Rubicon.

And as with many another pioneer, a woman made it possible; the woman he married. Her name was Clara Zilbernik, daughter of a merchant; Zamenhof had met her at her married sister's house. Probably she was the lovely friend who once sang to him out in the field that summer's eve, while his heart was bursting with unexpressed hopes and pains. Once the fateful decision was made, to cross the Rubicon, Ludwig had to tell her first; the entire story of his secret ideals and efforts, his fears for his own future as a physician. "Now," he finished, "you know the kind of man I am, and the kind of life I may lead. Could you link your life with mine under such circumstances?" Clara loved him, but loyally consulted her father. Merchant Zilbernik wisely consented freely, and even advised her to cherish Zamenhof. Said he: "Your Ludwig, my child, is a man of God, a genius, who merits the utmost devotion, perhaps even sacrifice. If you marry him, you must not look for a life of ease, for God has given him a mission, and it is your privilege to help him." Clara went back to Zamenhof to say that she put her life into his hands with all she had; and he was to use her dowry in publishing his book. That was how Esperanto came to be published.

We know how Zamenhof felt as his first edition went to press; it is expressed in this poem:

Ho! Mia Kor! (Ah, my heart)

Ah, heart of mine, do not beat so wildly!  
Do not try to spring from out my breast!  
How hard 'tis now to still contain me,  
Oh, heart of me!

Oh heart of mine! After my long labor,  
Is not my hour of triumph come at last?  
Enough! Cease now your restless beating,  
Oh, heart of mine!

Clara's father helped to finance the publication, so that they could marry soon. They did, shortly after it went to press, and spent their honeymoon excitedly issuing the first edition of Esperanto.



Dr. and Mrs. Zamenhof at Washington, 1910, with Officer Guide

## CHAPTER II

### A NEW IDEA?

*"Nothing new under the sun."*

Was Ludwig Zamenhof's idea new? Go back in your memory to the "hog-latin" of your childhood; that was an artificial or invented language. Think of the secret code in Poe's "Gold Bug," of the signal corp's wig-wag, the flag-code on ships at sea, the African tom-tom beating its message through the jungles, the language of flowers and stamps, the deaf-mute talking with his fingers, the telegraph-code. All these are auxiliary *invented* modes of expression; not languages, but *codes*. A code is a system of gestures or symbols for conveying meaning *without* speech; a language is a system of *speech*. Zamenhof's idea was not for a code, but for a true living language.

Was that new? A brief historical review will answer that question. "When Rome ruled the world," its official idiom—Latin—became universally known around the Mediterranean, *displacing* many native tongues, as imperial language, and *supplementing* others, as auxiliary. When the empire disintegrated, its official idiom fell into disuse; only the Roman Catholic Church retained it for unity and for education. So, when the Germanic tribes swept through the empire and drowned out its civilization, Roman Catholic priests all over the civilized world remained almost the only educated people. They wrote, corresponded, preached and taught in Latin. It became the

*international* language of scholarship—the *auxiliary* speech of culture and commerce—the “*summun bonum*” or highest stage of education.

Then the modern nations emerged, with new vernaculars or national idioms; and presently, France became the leader of European culture. French tutors and nurses were imported everywhere, to bring up the nobility in the way they should think. Diplomacy, science and philosophy used French; kings and princes preferred it to their native tongues; in polite conversation it was the mode. French became definitely the international auxiliary language of aristocracy, culture, and diplomacy; a position which it still strives mightily to retain.

While Latin was disappearing, and new national vernaculars were replacing it, another development took place. Italian merchant seamen carried their dialects to all the ports of the Mediterranean, and to surrounding lands. Everywhere they picked up some of the native speech, mingling it with their own Italian: much Greek and Arabic, a little Turkish and Persian, some Ethiopian words, and so on. All of which gradually fused into a hybrid mixture or jargon, known as “*Lingua Franca*”—the “free language” of the “*Frances*” or westerners. “Free” meant “neutral”—belonging to no one nation or tribe, free to use for contacts between Europeans, Africans and Asiatics—an international auxiliary or *interlanguage*. *Lingua Franca* spread over a wide area around the Mediterranean, and is said to be still known in some spots.

Throughout this period, Arab traders also were active, especially in Africa. Far into the interior they penetrated, in all kinds of trade, especially slave-running. Then, eventually, they established headquarters on the east coast, among a Bantu tribe—the Swahili—with whom they intermarried. Their two dialects mingled and fused into another hybrid jargon or *lingua-franca*—Swahili—which spread by caravans throughout the Congo Basin and

Central Africa. In Kenya and Tanganyika it even became official; natives and merchants used it extensively as auxiliary, or *interlanguage*, of commerce.

A parallel language developed in modern times along the China coasts, in the well-known "Pidgin-English"—a jargon of corrupted English words in Chinese construction. It served as medium of communication between the English merchants and the natives. In India similarly, it is said, the British troops and the natives have developed a hybrid jargon, a *lingua-franca*. On the American continent is another example of this in Chinook, along the Pacific coast, in the salmon country. It is a mixture of French with several Indian dialects, developed by the Hudson Bay Company for use in their trade with the Indians.

Clearly then, there is a tendency, wherever different races, tribes or nationalities meet in commerce or government, to develop an auxiliary or neutral *interlanguage* as a means of dealing with each other. It is politically neutral, equally available to all, and free of mental domination—a bond of human unity. Perhaps the most striking and widespread example of this is Yiddish, the jargon-dialect of world-wide Jewry. It combines German grammar and vocabulary, Hebrew alphabet and idioms, with words and expressions from Arabic, Slavic and other languages—a real "Potpourri" or melting-pot of language, just like the medieval *lingua-franca*. But it differs in possessing an extremely rich literature in all subjects, and supporting a great number of periodicals. It is taught and spoken privately in most Jewish communities—though many Jews call it gibberish—and helps to maintain community of feeling among millions of them, across political frontiers and national patriotisms. For instance, an American young woman of my acquaintance visiting Mexico City stepped into a souvenir shop, where she could not make headway against the merchant's Spanish;

involuntarily she ejaculated her annoyance in Yiddish. "Oh!" said the shop-keeper, "if you are Jewish we can talk!" Thus a world-wide auxiliary serves as world-wide social cement. Just as local dialects or vernaculars serve as mental cement among compatriots. A news item in a journal of my town, for instance, described how two soldiers on a Pacific Island recognized each other as Philadelphians by their accent. Well, with a common auxiliary used the world over, the whole world would have a common accent and a better chance to become buddies. That was Zamenhof's ideal.

Some linguafrancas spread through entire races. Malay, for instance: Encyclopedia Britannica<sup>1</sup> calls it "simplest of the Indonesian languages," which became the commercial speech of East India, and spread throughout the Malay Islands as their common medium of communication. A native Malay scholar,<sup>2</sup> however, described it as "one of the great Australian family of languages, which spread over the southeast-Asia coasts and islands, becoming the *linguafranca* between the natives and foreigners, while in Indo-China it is even displacing the native Chinese." Many of its words concerning technology, commerce and sports are taken from *European* languages; those for religion and science from Arabic; others come from Sanskrit, Persian, Chinese, Tamil, and other languages. A thoroughly hybrid language, but with a definite grammar; a truly neutral, auxiliary interlanguage.

A similar case is Hindustani<sup>3</sup>: "speech of the Upper Ganges Valley, centering in Delhi; learned by the Mogul conquerors in the sixteenth century, and by them carried throughout India as *linguafranca*; has four varieties, Dakhini, Rekhta, Urdu, and Hindi or Hindese; Urdu is literary, but Hindese is popular, and tends to become

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<sup>1</sup> Article: "Malay," 11th edition.

<sup>2</sup> Ljem Tjon Hie (of Semarang, Straits Settlements), in *Esperanto*, February 1928.

<sup>3</sup> Encyclopedia Brittanica, article: "Hindustani."

official." Many readers think of Hindustani as the *only* language of India, but a native Moslem scholar <sup>4</sup> tells of 141 tongues spoken there in three great families: 92 Indo-Chinese dialects of monosyllabic and agglutinative type; 24 Dravidian tongues, also agglutinative and related to the Australian languages, the best-known being Tamil; 25 Indo-European idioms of inflectional character, used by over 200,000,000 people. The Hindus, he says, all use derivatives of ancient Sanskrit—"perfected speech":

"Hindustani originated in Delhi, residence of the Mongol Emperors, . . . a linguafranca developed by the mingling of the tribes; *Bengalese* is its chief spoken form, containing a rich literature. . . . Mahometans use Persian-Arabic writing . . . *Urdu* was developed from Hindustani by admixture of Persian and Arabic words. Later this was purified by substituting Indo-Aryan words, resulting in *Hindi*, which is preferred by Hindus. The soldiery speak Hindustani as a native tongue: but it is also the linguafranca of all East Indians. . . ."

Another example of this is *Kuan Hua*, "government language" of the Mandarin Chinese. It is a simplification of the North China dialects, which became the linguafranca of China's trade and government.

The natives of Africa also have their candidates for a racial auxiliary interlanguage. Colonial powers in Africa, it appears,<sup>5</sup> used to hesitate to extend education among the natives, because books and periodicals might give them radical ideas and promote revolts. Besides, the hundreds of native dialects are a practical obstacle to teaching. The solution was to develop native linguafrancas: in the East, Swahili; in other parts Duala, Joruba, Zulu, etc. "In the Transvaal a committee tried to formulate Zulu and merge it with neighboring dialects,

<sup>4</sup> Ahmed-Ben-Ali (of Saharanpur), in *Esperanto*, 1933.

<sup>5</sup> Edmond Privat: *Esperanto*, February 1931.

for printing of textbooks." Thus education could be given, without European radicalism.

These racial linguafrancas—Malay, Kuan Hua, Hindustani, Swahili—are not really mixed jargons like Yiddish, Chinook, or Pidgin English, but *distillations* from a group of related tongues. Each is a linguistic melting-pot of dialects, with local differences burned out, and common qualities remaining. It is a *neutral* speech belonging to no one tribe, and cannot be used to dominate the others.

This is quite distinct from an *imperial* language like Latin, imposed by conquerors upon their subjects. In East Africa, German once was the imperial language of government; when Britain and France took the colonies over, their idioms displaced German. English was used similarly by the British rulers in India, and by Americans in the Philippines, in each of which only a minute percentage of the population was Anglo-Saxon. These are cases not of linguafrancas, but of imperial languages. A linguafranca is not imposed—it is *adopted*, and spreads without compulsion or propaganda. Racial tongues *must* be linguafrancas, imperial languages *cannot* be. In governing an empire, an imperial language may be necessary; but for inter-racial or inter-national contacts, an interlanguage is indispensable.

An imperial language implies domination, and must always be used for that purpose, since it would not be adopted voluntarily. In contrast, an auxiliary linguafranca means neutrality, equality—freedom from dominance. Some interlanguages developed unconsciously by admixture, like Yiddish; others semi-consciously by distillation, like Kuan Hua; at last came conscious scientific construction, like Esperanto. This is a phase of evolution.

So, as Professor E. V. Collinson of Manchester University pointed out in a monograph ("Human Language"—Chap. 5, "Language Changes"), "All is in flux," said Heraclitus; nothing remains fixed. Even mountains



slowly erode away. Human institutions, manners and customs come and go. Language likewise evolves constantly. In reading a book of several centuries ago we note numerous forms and meanings no longer in the language. These changes came about by conscious and semi-conscious processes, such as euphonizing thesaurus to treasury, and shortening mineralogy to mineralogy. Therefore it is quite logical to think of consciously constructing an auxiliary language for world-wide use in communications and culture."

Funk and Wagnalls collegiate dictionary defines "auxiliary" as "giving aid or support in a secondary or subordinate manner; subsidiary, supplementary, accessory." Auxiliary languages are developed to furnish aid or support to nations and peoples as secondary, subordinate, accessory languages, in the emergencies of international contacts, to facilitate mutual understanding, thus promoting cooperation and peace. This was the full scope of Ludwig Zamenhof's ideal for a world *lingua franca*.

There have been many kinds of world-language, including music. The Russian virtuoso Rubinstein used to refer to this; when asked what he did in countries where French was not used, he said, "My music, that's my international language." True, for expression of feeling. But what of science, philosophy, technology, sport, literature, etc.? These basic aspects of modern civilization can't be expressed by music, only by full-bodied languages. Modern world-culture demands a modern world-speech, and is crippled by the lack of it.

Social arrangements always depend on more than one factor, and any missing link is enough to hold up the parade, like the King and his horse. When the mother who was going out called to her little boy to hurry, did he have his shoes on yet? he replied, "All but one, mother." Progress often is halted because the elements are there—

all but one. In international affairs, *interlanguage* is the missing link whose absence holds things up.

Even children may feel this emergency at times, as indicated by a newspaper cartoon<sup>6</sup> in which we see a couple of American children examining a newcomer from Cuba, who speaks only Spanish. They look down his throat to see where the different language comes from, but can see no difference between his mouth and theirs. The children are puzzled: similar speech-organs produce dissimilar speeches. But we adults know that these are merely the product of different speech habits, developed into different combinations of sounds, and learned during childhood, which keep the peoples apart *mentally*. Diverse languages separate nations; interlanguages bring them together.

Strange tongues do make strangers, as Casey testified to Finnegan, when the latter called an earthquake in Italy punishment for irreligion. "No," said Casey, "they ain't irreligious, they pray—but poor furriners, who the devil can understand them?" Yes, different languages do make it hard to understand one another. Many languages divide people; one linguafranca reunites them.

<sup>6</sup> Philadelphia *Inquirer* 4/29/39—"Blondie."



## CHAPTER III

### A FRIENDLY WORLD

#### *"When Good Fellows Get Together"*

Those Italian and Arab tradesmen of the middle ages were great travelers, but they don't hold a candle to the volume of traffic in recent times. Thousands of steamers ploughing the seven seas even in war-time, but especially in peace-time; each with hundreds of passengers or myriad-tons of freight. On land, millions of railway coaches and freight-cars whirl along loaded with people or goods. From the United States alone, in a normal peace-year, upwards of half a million people scattered annually over the five continents. Add to this the traffic of other countries—and the vast tribal migrations of the Middle Ages pale to insignificance by comparison.

To the average traveler, language was no problem. Cook's tours and American Express made foreign tongues unnecessary. They surrounded one with bi-lingual and tri-lingual agents, clerks, couriers, and servants. So far as the conducted tourist could see or hear, the entire world spoke his own language. So they had a lovely time, with "no trouble over languages."

Until they tried to get something on their own. Dupont of Paris told his friend Marin his trip to London was fine, except for one thing: he was anxious to get English beef-steak, but forgot what it's called in English. Silly? Any one can do that in a foreign country when trying to use a foreign language full of queer twists.

Especially, if they leave Cook's beaten track to make their own way. What a difference then! They find an *occasional* student of English or French, but of a different variety than their own—so that neither understands the other. That was the experience of a Philadelphia museum-curator in South American countries.<sup>1</sup> That also was the experience of an English traveler<sup>2</sup> who related:

Only once in my entire Japanese trip did I meet someone who spoke English well. Otherwise I usually depended on gestures, with great trouble.

Similarly a retired American marine<sup>3</sup> told me of difficulties in using English in various overseas posts.

Anglo-Saxons commonly assume that English is already spoken universally, but my own experience doesn't support that. The Germans are great linguists, but I found few who could speak it at all well outside of college or high school faculties. Certainly no railway, bank, store or postal clerk, no simple waiter, or such in all Germany and Austria, ever gave me a good English sentence. Even less so in France, Spain, Italy and other countries. As my late dear friend Henry W. Hetzel said in an article ten years ago (*World Unity*, Oct. 1933, p. 19) in a big railway center like Lyons, France, he tried seven typical contacts—(ticket clerk, baggage man, information clerk, hotel clerk, waiter, train conductor) and found English failing absolutely.

Anyway, as he commented, who wants to limit his conversation to porters, waiters and ticket-sellers? Is that all that travel means? or does it include social contacts, library-visits, theaters, art galleries, newspapers, sporting

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<sup>1</sup> Chas. R. Toothaker, Phila. Commercial Museum, in a lecture, 1932.

<sup>2</sup> R. V. G. Bodley, letter to *Neues Wiener Tagblatt*, quoted in *Heroldo de Esperanto*, Jan. 12, 1936.

<sup>3</sup> Sgt. O. H. Cross, conversation with the author, Sept. 15, 1940.

events, business affairs, etc. If it does, then the traveler definitely cannot get along well with English alone.

Well then, many readers think that the combination of French and English is completely adequate everywhere. But French is no more universal than English. My own knowledge of French helped me very little in Spain or Italy; I had to learn some Spanish and Italian. In Austria and Germany my German went fine, but not in Holland; there it helped very little. How many languages are needed to travel pleasantly? The answer is: as many as possible, because each country stubbornly insists on its own language. Many regions even stick to their local dialects. Thus, three or four languages may not be enough, as one American educator<sup>4</sup> learned in Egypt, at a hotel kept by an Italian woman who knew French and Arabic. There were also two Germans and a Hungarian; the five educated people had not one language in common. Bills were made out in French, and translated by Dr. Lowell into German; replies vice-versa.

If only five travelers of different nationalities could not find a common tongue to communicate in, we may consider them relatively uneducated. But what of *three* travelers possessing sixteen languages among them? Here is such an instance:<sup>5</sup>

In 1905, while traveling eastward, I sat in the dining-car and noticed a gentleman unable to understand the waiter, who tried Rumanian, Serbian, Bulgarian, Russian, and Turkish. I tried German, French, Spanish, Italian, English, Hungarian, and Greek, all in vain. Finally recalling an article about Esperanto, and some phrases, I asked the stranger if he spoke Esperanto. Joyfully he replied "Yes," and gave me a little key to the language. Next day I met him again on shipboard; he said he was a Swede

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<sup>4</sup> Dr. D. S. O. Lowell, late headmaster, Boston Grammar School, "Open Road," May 1923.

<sup>5</sup> Henry Fischer, *Esperanto*, 1933.

—knew Danish, Norwegian, and Finnish. Thus he, the waiter, and I, knew sixteen languages, but not one in common.

An extreme case that was, but easily conceivable in these days of world-upheaval. What a Babel of tongues you would find in a Nazi prison camp! Or even in Britain's "tight little isle," defending it from Hitler. What a mixture of nationalities and languages it is today! Think of the propaganda broadcasts to and from Europe in all major languages, and in many minor ones as well!

For military and naval people this becomes, at times, a real problem. A famous scholar<sup>6</sup> quoted an Austrian officer in World War I, who had a Ukranian chauffeur, a Hungarian orderly, Czech subalterns, and Polish privates of five nationalities, with whom interpreters were necessary. Today, the United States has naval bases from the Arctic to the Antarctic. Take Trinidad for instance: within a few hours sail of it are countries speaking Spanish, Portuguese, French, Dutch, and many Indian dialects. All these, the sailor, aviator or marine must meet and contend with. This kind of emergency becomes more acute with each generation, especially with each war.

The itinerant, ubiquitous mariner meets it most of all: in each country a new idiom; at every port a different dialect. He may pick up a few words or phrases at the docks and customhouses; but once on shore—in the street-car, cafe, telephone booth, hotel, or store—he finds himself floundering. Neither English nor French, nor any group of languages, is universally known—and our mariner has no more time than the rest of us for mastering them. His emergency still faces him, still cries for an auxiliary language. He *may* have a girl in every port, but how does he talk to them all? Or does he?

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<sup>6</sup> Prof. Otto Jespersen (Copenhagen University), pamphlet, "A New Science, Interlinguistics," 1930.

Well, does the world need the interlanguage? Future generations will laugh at this question, the way we laugh at our grandfathers who thought the "iron horse" an impossibility. Who now questions whether postal service, telegraph or radio are needed? So when people become accustomed to using the lingua franca they will consider its present non-use stupid. Zamenhof pointed out in an essay that our whole civilization is an outgrowth of language; therefore a sound international life depends on the interlanguage.

For any vernacular abroad is a foreign language. As the Hungarian rightly said, when applying for a job as valet: "Sorry, can't use you," said the Baron, "we are traveling abroad; but you speak only Hungarian, while we need a valet who speaks foreign languages." The applicant was quick-witted: "Well, in Paris my Hungarian is a foreign language." Exactly! we are all foreigners the moment we cross our national frontiers, and must stumble haltingly through the other language.

It is youth that misses most by this—craves travel most deeply, needs its broadening culture most. Yet, youth is least able to travel, thanks to the expense; and least free to travel, because he has a job to find, or to hold. But youth doesn't mind a little discomfort or hardship; therefore students did manage to travel in droves—in the steerage, on bikes or jalopies, even on foot. But what of the languages they couldn't speak, the myriads of interesting people they couldn't converse with? So they moved about as "strangers in a strange land," feeling often like lost souls. Human contact was still essential; lonesomeness still could be a curse, even to a debonair student traveler.

Therefore, youth-hostels spread, where hiking or biking youngsters could get a meal or a night's lodging for a few cents. They sprang up everywhere, almost like mushroom rooms, in answer to the need. Still they lacked something

essential; they needed something that was pointed out to them by Zamenhof's younger daughter:<sup>7</sup>

Do you feel something like a freezing wind, when you think of the foreign languages? That you will neither understand nor be understood? That a feeling of being foreign awaits you? . . . You will see others chatting gaily about you, and not be able to participate. When they laugh and speak softly, you may suspect it is about you; you may begin to feel jealousy, scorn, dislike. . . . With such feelings, you will never help to build the new world.

Wealthy travelers in express trains have their interpreters—still, language gives them unpleasant minutes. You (youth) have no interpreters—you must break down the language-walls, or remain imprisoned in them like birds in cages.

The axe is ready for you—the international language—so simple, so lovely. Youth hostels, your future lies with the international language.

Youths in high school and college who study foreign languages rarely learn to speak them. Mostly they remain like the lady who considered the French people ignorant, because they couldn't understand her French. She was no exception: I know of college professors—not to mention high-school teachers—who cannot converse in the language they teach. But don't criticize them; conversational mastery of a foreign tongue requires many long hours of patient, concentrated, monotonous study and practice: few people have time or patience for this.

Even local travelers may have little difficulties right in their own countries. Ferencz, for instance: he told his friend that the night before, between Vienna and Budapest, he had an uncomfortable ride because an Englishman slept all the way with his feet on Ferencz's knees. "Well," asked his chum, "why didn't you wake him?" "Why, be-

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<sup>7</sup> Lidia Zamenhof in *Esperanto*, July 1936.



cause I can't speak English." Simple, isn't it? Yet often enough travelers have just such an emergency, where they hesitate, because of not speaking the other person's language. But if the educated world would make interlanguage an essential study, language would be no problem to travelers.

In spite of this, the world manages to conduct its correspondence and communications, to reach its agreements and understandings, to iron out its disagreements and misunderstandings! How? By means of interpreters and translators! Exporting and importing, news-services, travel-bureaus, research, diplomacy—would be impossible without translators. But they are an unsatisfactory makeshift. Usually they are aliens, unfamiliar with the idioms, synonyms, colloquialisms, technical terms and slang, of the language. They proverbially fall into serious mis-translation; here is a mild example:<sup>8</sup>

Our seed-growing does not damaged by the Chino-Japanese difficulty. We are anxious that some of our friends are considering that some of our stuffs are going to war, and our business were rotten. . . .

For business, the result is difficulty, delay and litigation. Admiralty-lawyers and courts may welcome that, since they want to make a living too; but for the businesses concerned, these are "bad breaks." Thus translators do not eliminate the emergency; they only hide it. As the late Professor Edward Sapir, of the University of Chicago, commented:<sup>9</sup>

Commercial firms dealing with other countries must spend enormous time, labor, and money for translation-services; all sheer waste, which they shrug off as a necessary evil.

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<sup>8</sup> From *Cavalcade*, 1937.

<sup>9</sup> Pamphlet, "Function of an Auxiliary Language," 1931.

Even with translators they often fail entirely to get together. A conference of Japanese and Dutch East Indies navigation companies in 1936 broke up because one group wanted Japanese and the other insisted on English, as official language of translation. So they couldn't make an agreement. How many such important failures have occurred, no one can say, because they are not recorded, but shrugged off as "hard luck."

Interpreters are better than the complete lack of communications, to be sure. And better than the misunderstanding of people using a foreign language. Like the Chinese peddler in California who came to an open door. The mistress saw him coming and called to her maid, "There's a Chinaman at the door; you go, Ella." The peddler misinterpreted what he heard, and didn't like it; as he turned away he called back, "You go Ella yourself." That's how a shift in pronunciation, or accent, or phraseology, may produce a bad misinterpretation. With the peddler no harm resulted; but in international dealings, business or political, great things would be at stake. We shouldn't risk their failure on a mere word. The neutral interlanguage prevents that.

Only the auxiliary interlanguage can fully meet these emergencies, like the auxiliary engine in shipping. The exporter or importer using *linguafranca* corresponds *in person*, without mistranslation. The salesman, diplomat, or journalist abroad can converse *directly*, without misinterpreters. This avoids litigation; gets more and better information, more and better business. Any executive can learn the *linguafranca* in a few weeks; an intelligent soldier or sailor in a few months; translators or interpreters can master it in a few days, and become correspondence clerks, or teachers of it. All would gain friendlier and more efficient relations, more mutual understanding.

The reason for this is not far to seek. Learning French still leaves one a stranger among Frenchmen, for it takes time to form friendships. But with the auxiliary tongue, you are friends before you meet. For instance, in 1932, to prepare for my vacation trip to Europe, I dropped cards to Esperantists I had never met; they received me like an old friend, from the modest bookkeeper to the prosperous executive. An Esperantist writer<sup>10</sup> related a touching example of such hospitality, by a Japanese whom he was to visit in 1930; on arriving there he was handed this note:

My regrets to Mr. Scherer at my inability to receive him in person, being upon my death-bed; but my family and servants will give him every attention.

[Such relationships must be experienced, to be appreciated. It is like a fraternity. What makes it so, is the element of neutrality. The linguafranca is not an imposed language of imperial domination, but a free speech of equality. Belonging to no one—and therefore to everyone—it is foreign to none, and natural to all. This makes its users *linguistically* a United States of humanity, and each one who speaks it a native thereof. Basing on the feeling of common humanity underlying national and racial diversity, it implements the commandment, "Thou shalt love thy neighbor as thyself."] ]

For youth this feeling is natural and inborn, yet social conditions and traditions bury it under layers of nationalism, national culture, national language. Youth-hostels try to balance this nationalism with a sort of cosmopolitanism; they need the neutral interlanguage to help them effectuate their aim, as Lidia Zamenhof pointed out. The hostel-association, recognizing this, encouraged Esperanto in its journal—formed classes and clubs. But their pro-

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<sup>10</sup> Jos. R. Scherer: "Around the World with the Green Star," 1931.

gress was slow, due to general misunderstanding and inertia.

Even military and naval people occasionally sense this solution to the problem. To the soldier, sailor or aviator at an island base, surrounded by diverse tongues, what more logical? The interlanguage will give them friendly contacts and populate their social void, for interlinguists are everywhere, even in most unexpected places. To them, "a man's a man for a' that," regardless of his foreign uniform; they'll treat him as a friend, until he proves himself unworthy. That is something the world needs more of. No wonder that in Siberian prison camps, during World War I, Esperanto classes were formed among the many nationalities. Our governments of today could profit much from this example.

Including the United States, with its Good Neighbor policy toward Latin America. Here too, the language problem is far more serious and deep-rooted than most of our leaders seem to conceive. "Cultural Cooperation" meets the language barrier at every step. The Spanish-speaking republics, being in the majority, naturally expect to see their official language used in Pan-American relations, and feel insulted when it isn't. But the Brazilians refuse to have their Portuguese language left out, and object to appeals or publications in Spanish, as a slight to them. Consequently Inter-American negotiations must use all three—English, Spanish, and Portuguese—with triple effort and expense for each statement. Yet even that slights the little French-speaking republics and the many Indian tribes who speak none of those four tongues. This can hardly be called neighborly courtesy.

Adoption of the lingua franca for Inter-American transactions would solve this problem. Its neutrality would avoid neglecting or slighting anyone; it would be equally available and equally easy for all. Its use would make all the American nations really and truly neighbors, lin-

guistically and mentally, if not politically. Then true cultural cooperation could really develop, as a basic factor of Pan-American friendship and unity. Initiative for this change must come from Uncle Sam, the "Colossus of the North," to whom the rest look for political leadership. When the United States puts itself on a footing of cultural and social equality, with the help of the neutral language, the others will follow suit with enthusiasm. Such action would be a challenge to the rest of the world, to discard chauvinism and establish a really friendly world.

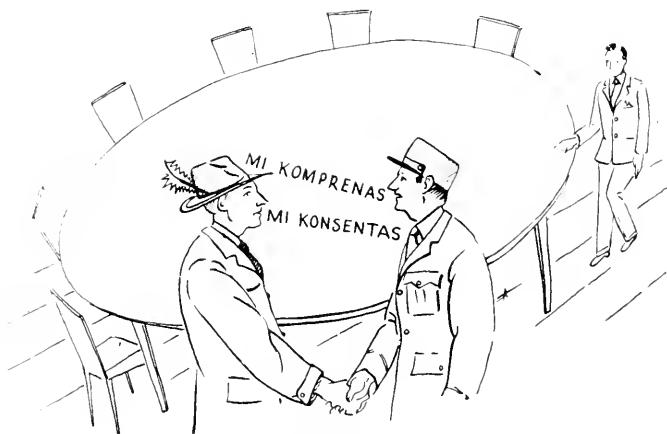
And what of the Atlantic Charter? It proclaims freedom of speech for all peoples as one of our objectives in the war. But in all United Nations dealings, with English as the language of conference, and other nationalities obliged to struggle with it, the latter are liable to say: "Where is the freedom of speech? With our freedom of thought crippled by use of a foreign language, where is our equality, our United Nations friendliness?" The answer is *lingua franca*.

This is worthy of serious consideration by the embattled democracies. The United Nations will not be really united, either in fact or spirit, until they have mutual understanding, facilitated by the interlanguage. It will enable them to talk together readily and reach common decisions quickly. This is one more opportunity for the United States to lead the way out of darkness into the light of a friendly new world.

The need for American participation in a new world-organization for peace and security is generally recognized and now stands endorsed by the United States Senate. That is good, but must be implemented, to make it effective. An Associated Press dispatch of October 11, 1943, from Cleveland, Ohio, reported the House of Delegates of the Protestant Episcopal Church urging American participation in a post-war organization, with the council of the United Nations as a basis. A fine sentiment

by a fine church-body, but minus a hint of how to implement it. Mere pious wishing builds no institutions; working-plans are needed. No volumes of pronouncements will enable nations to understand one another or cooperate harmoniously. Just one implement will do that: a language of understanding—lingua franca. That seems like elementary logic.

### THE ROAD TO AGREEMENT



THE INTERLANGUAGE!

## CHAPTER IV

### GIVE US UNITY

*"We must all hang together."*

Every person who masters the neutral auxiliary tongue automatically acquires thousands of friends around the world. With its little green star symbol pinned on his breast, people he never knew or met welcome him. A card announcing his coming brings them out to guide him. If he is taken ill, they look after him. A New York lady, for instance, who sprained her ankle in Czechoslovakia, was nursed by Esperantists until recovered. Multiply such cases ten thousand-fold by widespread use of the inter-language: can we exaggerate its influence on international relations?

Interlinguists naturally treat all races, nationalities and religions with equal courtesy and friendliness. Racial or religious snobs may not relish that, but civilization doesn't build on snobbery. When the great Chinese scholar and diplomat Li Hung Chang attended a banquet in London, one dear lady tried to make him feel at home: "Likee soupee?" He nodded and went on eating. "Likee meatee?" and so on. Finally, after responding to a toast in polished English, he turned to the lady: "Likee speechee?" Did she blush! For the first time she realized that Chinese are not all ignorant coolies or laundrymen. As an interlinguist, she would have known it and avoided embarrassment.

Why some tribes or nations enjoy feeling superior to others is logically incomprehensible. All are equally hu-

man and mortal, equally subject to error and suffering, equally able to intermarry and procreate. Well I remember the British youth in Madrid, homesick for London, who damned the "weird" Spanish: everything they did, had or said was queer! It took an hour of patient effort to soothe him into more human feelings. But I also remember my first morning in London: how the polite little chambermaid modestly walked into our bedroom without knocking, to bring us our washing-water. That seems perfectly natural and proper to the English; to a Spaniard it would seem decidedly "weird." So, no use calling names; we are all queer somewhere, all in the same boat, together. We need to appreciate one another as good fellows, with differences which we tolerate even when we don't understand them. We mustn't take the attitude of the man toward his Chinese friend, whom he saw putting rice on his ancestor's grave, and slyly asked, "How soon do you think your ancestors will eat that rice?", for the Oriental had the prompt and proper reply: "Just as soon as your mother will smell the flowers that you put on *her* grave." Yes, we all have our queer ways, Easterners and Westerners, white and colored. All must learn to tolerate each other, to make life liveable, for we'll all sink or swim together. As President Roosevelt said in a recent speech, "Peace for anyone depends on Peace for all, great and small alike. National security hinges on world-ties."

Modern civilization is a vast melting-pot of races, customs, ideas and languages. Humanity is being "shoved around" as never before. Millions of people are uprooted from their ancestral homes and forced to new lands, to start life over. Nationalities, with their Babel of languages, commingle unprecedentedly. Just like that individual in France who applied for a passport: his mother was American, married in Italy, to a Frenchman; applicant was born in Honolulu, on a Spanish ship; both



parents died in Brazil; he was adopted by a Russian, and raised in China. "Why, man," said the consul, "you're a whole League of Nations yourself!" Every country today is a whole League of Nations—a medley of races, nationalities and religions—a mixture of cultures and languages. Which gives each of them its own problems of assimilation and national unity.

National unity must be cultural first and physical second. We have seen nations prepared with armaments collapse for lack of spiritual unity. They must practice cultural assimilation of minority or foreign elements, not suppression. These must be absorbed and incorporated into the body-politic, not thrust aside. Means are needed to harmonize them, to make them forget their former language and loyalty in favor of the new one. Quick bridges are needed; one of these is *lingua franca*.

The gregarious instinct is basic: man craves the understanding and society of his own kind. A mutual language is the bond of mutual feelings; therefore newcomers naturally gravitate into islands and colonies of their own nationality and tongue. In all countries we see them maintaining their native tongues and publications, sometimes their own schools and churches. The host communities usually tolerate all this more or less grudgingly, not knowing what else to do, but look down on these "foreigners." They remain essentially strangers, a different race of beings, too queer to like. Remember Brown, who once prayed like this: "Dear God, you pity all kinds of strangers; please help me too?" We keep forgetting that to God all are sons, all one family, all capable of fellowship and harmony.

What is done about it? Are the newcomers welcomed as friends, or kept isolated, and herded for exploitation? Are minority groups "kept in their place"—out of government, but in hard labor—or absorbed without reservation to a proportionate share of the country's life? In

one case the melting-pot is a true democracy, functioning beneficially for national solidarity and strength; in the other, assimilation is lacking, and disunity remains.

Can we naively expect the bewildered newcomers to be enthusiastic patriots immediately, to put off their native tongues and customs like old coats? They must first *feel* themselves *members* of the new community, and thus ready to defend it. Without this condition, any claim to unity is premature, and bound to crumble under the blows of any efficient aggressor. How to attain this democratic assimilation and unity is a major defense problem.

Assimilation means more than suspicious sufferance and grudging tolerance. It demands something *positive*, stronger than these seeds of disunity and weakness. Fifth Columns can form easily where outside languages govern thinking and foreign feelings govern life. Assimilation is a cultural-process, promoted by cultural means, thru the medium of language. Naturalization classes for this purpose are good, but insufficient; only a small percentage have energy or desire for them. Decent jobs and good homes in a friendly environment are the best assimilators; it is astonishing how quickly a foreign workman in a good job learns the language and adopts the customs. Contrariwise, unskilled workers at substandard wages, herded in gangs and handled thru interpreters, often remain foreigners for life, fertile soil for foreign propaganda. In my town, as in others, there are a Greek Society, an Armenian Society, Rumanian, Russian, Polish and Italian Societies galore. But there is only one small club where all these nationalities can meet on equal terms—the interlanguage club.

Is there a better way? Yes, indeed—Humanity! Receive them as friends, with good jobs and homes; take them into our clubs and lodges, churches and societies. Not after ten or twenty years, but promptly! They stay

out of our social life, unnecessarily, mainly because of language difficulties. We can't bribe or force them; it would mean suspicion and resentment. We have international clubs and institutes where national groups are encouraged to organize and preserve their culture, but this doesn't help the groups to fraternize. It needs centers where the newcomers could feel freely and equally at home, where *language* would not bother them or bar them. That means clubs for a common or neutral tongue: *lingua franca*. In interlanguage clubs the immigrant can feel himself among friends at once; there he would meet former countrymen, in various stages of assimilation. All, native or newcomer, mingle on equal and friendly footing; here the immigrant can immediately feel himself "belonging." Then, in order to become completely assimilated, he soon *wants* to learn the new vernacular.

Paradoxically, therefore, *international* language can contribute to *national* unity. The average European, or educated Oriental, can learn the interlanguage while en route to the new country. He will, if he knows that it is encouraged and used there, that friends who emigrated earlier are members of such clubs. These, with their contacts, will help him find a good job and a good home. Then, instead of congregating in slum colonies, immigrants will disseminate and be absorbed into the life of the community. In such clubs he learns from friends the value of knowing and using the new vernacular, and proceeds to do so voluntarily. Thus the neutral world-tongue becomes a bridge to the new national tongue.

This seems a rather more human way than the traditional one of "preserving" the minorities. More human, because it is difficult to find a homogeneous national majority. Every great melting-pot nation is just a congregation of minorities, a congeries of diverse tribes with diverse tongues. One of these became dominant, called itself the "majority," made its religion and language

official, and the other elements thus became "minorities." Traditionally, this may have seemed a practical or "realistic" way toward national unity and strength; but Fifth Columns and national collapses disprove it. Switzerland and the United States have demonstrated a better method: the federal system, with its friendly acceptance of local or regional diversity within national unity. Americans and Swiss bred to this system take it for granted, like the air they breathe; but the world at large has not yet grasped the idea. Only the neutral linguafranca makes it natural and easy, for unity of spirit hinges on unity of speech.

Therefore a nation of minorities needs a common or neutral tongue: the auxiliary interlanguage. National minorities after all are only immigrant tribes who came in and settled long ago; immigrants of today are the national minorities of tomorrow. In both cases assimilation is a similar problem, with a similar solvent indicated: widespread teaching and use of linguafranca, as the linguistic instrument of friendly fellowship.

Not mere tolerance; that is a negative concept of "let-alone," under which true fraternity and harmony are absent. Tolerance needs no urging, where a feeling of fellowship obtains. Make a land where all feel themselves brothers, and talk of Aryans or non-Aryans, of Fascists or anti-Fascists, of subversive groups, cannot exist. In such a country, unity and tolerance will be natural and unshakeable. Linguafranca would contribute to such a result by enabling diverse groups to know and respect each other across the bridge of language. As Lincoln once suggested, we cannot hate anyone we get to know real well; interlanguage contacts will help the groups to know one another well, and thus progress toward unity.

Unity has been the basic urge of social evolution, the "élan vital" of civilization. In recent times its pace has accelerated, at times almost dizzyingly. Religious faiths

are tending toward unity by collaboration and conference, by merging of denominations, by interfaith committees and councils. Professions and occupations tend toward unity thru the trade-unions and professional associations, from local to national and to world-wide ones. Philosophies grope toward unity in their political and scientific internationals. Races now are reaching consciously toward unity in the racial and inter-racial councils and associations. Even recreation and welfare-work tend to unify thru organizations such as World Olympics and International Red Cross. The trend therefore is universal.

Sociologists have pointed it out for decades; prophets and philosophers have preached it for centuries; biologists have suggested it hesitatingly. Only politicians—the chauvinists—refuse to recognize it and built on it, preferring to entrench their narrow class-interests behind pretended national ones. But presently, let us hope, the masses will realize their deception and embrace their broader human interests. Then the narrow chauvinistic nationalisms will evaporate, and the selfish interests will disintegrate, giving place to world-fraternity, in a framework of national diversity. Only then can a genuine federation of nations arise, building on conscious fellowship and cooperation. Then the United Nations will become the United World.

But as yet it knocks against language difficulties: "many tongues, many minds." Agreement is difficult enough, though possible, with a common language. With diverse idioms, it becomes virtually impossible. Every language is a filter for thought; but discussion through the *multiple* filter of *different* tongues is like conversation across intervening rooms, with doors locked. Linguafranca opens those doors, to let mutual understanding get through.

Religion's groping toward unity is clear enough. A

Quaker pamphlet,<sup>1</sup> for instance, quotes Isaac Pennington (1658) :

The true source of love and unity is not in others doing and behaving exactly like me, but in my realizing that in him is the same spirit and life as in me.

Hence—the Quaker credo :

. . . The essence of Christianity is the common experience and common devotion to Christ—common service to humanity.

But it needs a linguistic bond—linguafranca. Therefore the Inter-religious Conference for Peace, at the Hague in 1928, tried Esperanto, and witnessed such harmony and smooth cooperation as its delegates had never experienced before.

Very encouraging is the growing interest of the church bodies in the instituting of a peace-order; but they still need to implement that desire with definite provisions. Here for example, is the outstanding pronouncement issued on October 7, 1943, jointly by 146 Catholic, Protestant, Orthodox and Jewish leaders. I quote parts that strike me most :

States as well as individuals must repudiate religious or other discrimination. . . .

The rights of all peoples, large or small, must be safeguarded within the framework of collective security. The progress of undeveloped colonial or oppressed peoples must be the object of international concern. . . .

An enduring peace requires the organization of international institutions which will develop a body of

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<sup>1</sup> Edward Grubb, "The Society of Friends" (in Esperanto), London, 1937.

international law, guarantee the fulfillment of international obligations, and revise them when necessary; assure collective security by drastic limitation and adequate control of armaments, compulsory arbitration and adjudication of controversies. . . ("Federal Council Bulletin, November, 1943, p. 7.)

This is indeed a strong expression of the peace-urge; an implementation that postulates much mutual understanding and agreement between the peoples and their governments. We know that such understanding or agreement do not exist at present, and need to be built up by every practical means; we know too that the language bar is a basic obstacle to such understanding or agreement, and that a neutral linguafranca will overcome this obstacle. Unfortunately the great spiritual leaders who lacked means of peace still fail to perceive this simple cultural instrument and its great possibilities. Tho' only a language, it is at the same time a spirit, a channel of international feeling, a means of expressing love, and a medium for cultivation of love.

Teaching of love and unity is more realistic today than ever before. It has developed away from the cold and distant comfort of "pie in the sky when you die," toward building the kingdom of God upon Earth. But political unity as its temporal base, and language-unity as its cultural base, still remain terra incognita. A prominent churchman demonstrated this when he spoke of church unity:<sup>2</sup>

. . . the denominations came together to create a world Council of Churches, an instrument of cooperation across national lines . . . thoughtful Christians of all nations have become aware that the church actually now is a world-community.

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<sup>2</sup> Rev. Dr. Samuel McCrea Cavert, at Swarthmore, Pa., June 12, 1939, reported in *Philadelphia Inquirer*, June 13, 1939.

If so, why could not that "united church" prevent the carnage of war and institute justice? Why do Christians, Jews, and Moslems of different nations decimate one another with impartial barbarity? Manifestly, the speaker was expressing, not a fact, but an ideal. One which must remain unrealized, until the world becomes unified culturally, with the help of linguafranca.

At least it is encouraging to find religious thought trending toward world-unity, as reported by a recent article in Federal Council Bulletin on English churches: (December 1943, by Henry S. Leiper, "War-Time Britain Reunited," p. 9). He reports British religious thinking "fully aware that victory is not enough," that "drastic changes" are necessary, on "bold experiments in constituting a real international order. They know it is going to be indivisible; that we shall have either world-order or world-war." Among the drastic changes needed and inevitable is the negation of intellectual chauvinism and isolationism by general adoption and use of world linguafranca. For a true international order *without* an international language is inconceivable. That change will be bold, but not an experiment.

The only religion I know of which consciously teaches this is the Bahai faith:<sup>3</sup>

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 . . . all nations should become one in faith and all as brothers; the bonds of affection and unity between the sons of men should be strengthened . . . and differences of race be annulled . . . all men be as one kindred and one family. (Baha U'llah) . . . recommends the adoption of an auxiliary language, and provides the necessary agencies for the establishment and safeguarding of a permanent peace. . . . (Shoghi Effendi)

Snobs refuse to love all men as brothers; mystics, in contrast, think love itself acts directly from soul to soul.

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<sup>3</sup> Esslemont: "Baha U'llah and the New Era," p. 14.



without speech. "*Love* is the universal language; it needs no words, but speaks in conduct. If people would love one another more, no special arrangements would be needed." Agreed, Mrs. Mystic: loving conduct needs no language to translate it. But how does a loving wife know if her husband prefers his eggs poached or shirred? How will he indicate that he is allergic to red flannel underwear? How will the guest reach mutual understanding with his host, except by speech?

Is love universal? No, but the *duty* to love is. Has love a universal language—is it expressed similarly everywhere? No! Occidentals shake hands; Chinese shake their own hands; Frenchmen kiss on the cheeks; Anglo-Saxons peck at the lips, Slavs give a hearty smack; Malays rub noses. Diverse expressions; all purely traditional and conventional. Love has no universal mode of expression, but it *should* have; then all peoples would find it easier to express love, and *more* love would be expressed.

Linguafranca fits into that pattern like a glove on its hand: world-wide language for world-wide love. But, it must be universally taught and used, to be of help. Children, for instance, often look upon "foreigners" as uncouth, untidy, ignorant, and stupid—inferior creatures, unfit for polite society. To *love* such people seems absurd, for do we not teach them to choose their company well? But the child who learns the neutral tongue, and uses it in correspondence with children of other lands, will come to feel differently. He corresponds for the exotic charm of distant places, for the information of mental travel, for the collection of stamps, cards, trinkets, etc. But, as by-product, he comes to respect and love the people of those foreign countries. Then, one day, he learns that they have relatives in his own land, in his own town, in his own street, perhaps next door to him. His eyes and heart are opened: the "uncouth, unfit" immigrants are magically

transformed into respectable, worth-while humans. Thus the neutral tongue carries its user's mind abroad to humanize it, and brings it home again to love its neighbor. This virtue can hardly be ascribed to purely vernacular idioms.

So the auxiliary supplies an instrument: for the immigrant, toward the new national idiom; for minorities, toward assimilation; for associations, toward unification; for children, toward better understanding and appreciation of diverse humanity. Even in many home situations it may supply an answer. The foreman of a construction gang or of a mill, who needs interpreters to handle the "foreigners" under his management, avoids that by *lingua franca*. Again, metropolitan city courts may have difficulties despite their official interpreters, like the Vienna court hearing one Chinaman on another's charge. It secured for interpreter a Chinese professor in the Academy of Oriental Languages; but he could make no headway, his literary Chinese and the other's dialect being totally different. Providentially, a Chinese traveler visiting the court could translate from the dialect to the literary, from which the professor gave the German. General teaching of the neutral speech would avoid such difficulties.

Lacking it, organizations seeking cooperation and harmony must fail. Take Boy Scouts, for a prominent example: their International Jamboree makes fellowship its central aim, but each national group largely keeps to itself, imprisoned within the bars of language. Those individuals who speak a bit of another idiom make a slight dent in the walls; the vast majority are tongue-tied toward each other. Contrariwise, the World Jamboree at Budapest in 1938 succeeded magnificently in those sessions which used Esperanto, and observed a comradeship that broke down the national bars to let international friendships form easily.

Despite such evidence, some people deny the need for *lingua franca*. Switzerland is often cited in disproof. With

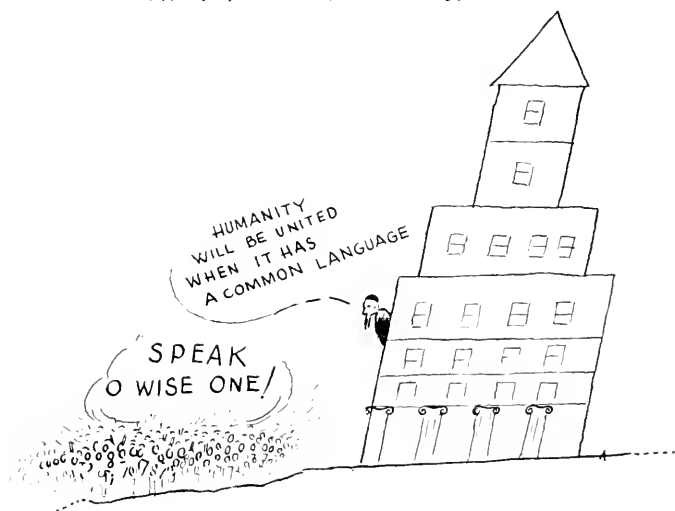
four official languages—French, German, Italian and Romansch—it seems to secure perfect harmony, without an auxiliary. But a Swiss scholar <sup>4</sup> informs us that their monuments, stamps, and such—where only one language is practical—use *Latin* as a *neutral* language. Said he:

Italian, French, and Romansch elements learn the literary German with difficulty. Therefore, Swiss *national* societies have the same trouble as *international* societies. . . . The Esperanto Society is the most successful one, because its proceedings in Esperanto go fluently, harmoniously, and rapidly.

So apparently Switzerland's language problem is *not* solved: using several official tongues equally does not break down the linguistic bars to national unity. A neutral auxiliary seems to be needed even there. Thus, tolerance, love, and brotherhood; national assimilation and unification; international friendship—all need *lingua-franca*, and suffer for lack of it.

<sup>4</sup> Prof. Edmond Privat: *Esperanto*, March 1931.

#### FROM THE TOWER OF WISDOM



## CHAPTER V

### IN DEFENSE OF PEACE

*"Let's get together."*

International friendship, put aside "for the duration" of the war, was for many years a dominant ideal and goal. Thinking people everywhere had come to see the oneness of humanity and the integralness of peace. It developed in all directions through world-associations and world-institutions. Before World War I this growth was strong; afterward it became a flood tide. International organizations sprang up by scores; international meetings took place by hundreds; delegates attended by thousands. It became almost a commonplace to be on one's way to or from a world-congress. These gatherings congregated people of six to sixty nationalities, speaking almost as many distinct languages or dialects. This was a melting-pot indeed. An extensive study of the subject<sup>1</sup> called it "cosmopolitan conversation." They apply on a large scale the moral of the old French parable: Travelers on a narrow mountain road found it blocked by a huge boulder. One by one they tried to budge it and failed. So they prayed, but it stayed there. Finally one proposed all pushing together, and it rolled away. "You see," he said, "alone, we are helpless; together, we can move mountains." That's why there are so many international associations. But they all have a huge boulder blocking their

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<sup>1</sup> Herbert N. Shenton, "Cosmopolitan Conversation," Columbia University Press, 1933.

road; the language-bar. And linguafranca is the lever that will move it.

The League of Nations, before its recent demise or suspension, issued bi-ennially a handbook of these international organizations.<sup>2</sup> Prominent ones like Women's International League for Peace and Freedom, Rotary International, International Chamber of Commerce, World Olympics, enjoyed great publicity; hundreds of others less prominent did equally valuable work. Over 700 were listed in 1938. Ninety-six per cent of them had addresses in European centers: England, 97; France, 193; Switzerland, 145; Belgium and Holland, 147; the United States, all of 24. This indicates the accelerating pace of unification; especially toward the United States of Europe.

In all fields of work these international organizations exist; in Religion and Philanthropy; in Education and Science; Literature and Journalism; Commerce and Banking; Sports and Recreation; Law and Administration; Arts and Technology; in Medicine—Military and Aviation, Professional and Occupational; in Agriculture and Engineering. Dozens of them featured in newspaper headlines: World Youth Congress and Eucharistic Congress; International Red Cross and World Zionist Organization; Postal-Telegraphic Union and Pan-American Union; League of Nations and its affiliates. Capping the system are internationals of internationals and congresses of congresses. The Association of International Organizations, at Brussels, had 200 affiliates.

It all emphasizes the basic urge to fellowship and unity! Formerly this craving was expressed on a national scale; today, it is world-wide and pan-human. These are seeds of a truer world-civilization. Eventually the urge must be satisfied; until then civilization is but rudimentary. The tissues of the riper world-order are present in these hun-

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<sup>2</sup> Handbook of International Organizations, Columbia University Press, 1938.

dreds of international organizations; let us use them! Prune them and co-ordinate them, fuse them under a harmonious, democratic constitution; and there you have a true Parliament of Humanity, a Congress of the World.

But language disunity snags political unity, and always must. Dr. Shenton's study<sup>3</sup> pointed out that these conferences are "overwhelmingly dominated by the nationalities of one language-group" (p. 114). The smaller and secondary nations . . . "resent the disadvantages" of using languages other than their own (p. 153). Said he:

The constraints . . . of . . . preparing speeches in advance; interruption for periods of translation; the confusion of translations while the speech is in progress . . . (274) . . . literally produce a Babel in the conference-hall. (224)

It is not only the cost of translations, but the imperfections of intellectual intercourse. For example, summaries of speeches are often not summaries, but only what the interpreters think worth while to translate. (239)

Those who attend such conferences usually shrug off the confusion as a necessary evil, and try to make headway against it. But the evil embalms their disunity. Thus, a Hungarian delegate to the International Red Cross, in 1920, complained<sup>4</sup>:

Delegates from countries speaking French and English enjoy a privileged situation. For they can speak their own language; while we others are obliged to speak in a language which is not our own. This is an injustice . . . one is eloquent only in his native tongue.

A Scandinavian delegate to the League of Nations experienced this poignantly. He introduced an important

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<sup>3</sup> "Cosmopolitan Conversation."

<sup>4</sup> "Cosmopolitan Conversation."

humanitarian proposal, after a life-time of study, and prepared a careful speech in French. The French delegate, failing to study it, and completely misunderstanding it, eloquently knocked it to pieces; but the Swede was unable to make rebuttal in French. The proposal was killed, and he decided that use of Esperanto would have saved it. How vividly I remember the League of Nations Council sessions I attended in 1924: the bored delegates dozing wearily through the monotonous translations back and forth from French to English, or out of other languages into those two. It was not a scene of businesslike accomplishment, but of sleepy misunderstanding.

Yes, interpreters are supposed to be linguistic quick-change artists, getting ideas in one language and issuing them in another. Some are really clever, but hardly as clever as the revolving door. A hotel guest under the influence of liquor couldn't get through and stood watching it. Seeing a stout man go in and a slender girl come out, he said, "It's a good trick, but what did he do with his clothes?" Interpreters perform a magical trick like that; but always leave some mental clothes behind. Important things, usually, which makes the translation system such a poor one.

A Polish jurist stated sadly after one of these meetings with expert interpreters <sup>5</sup>:

There is always chaos in these congresses. The language question is our most painful problem.

Theoretically, one is supposed to speak either French or English or the host country's language. Practically—every nationality uses its own tongue, which is not understood by the rest.

"Sooner or later," commented Dr. Sapir,<sup>6</sup> "one begins to chafe, and wonder if the evil is as necessary as tradition

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<sup>5</sup> *Esperanto*, 1930.

<sup>6</sup> "Function of an Auxiliary Language."

would have it." For tradition seems to accept the mere physical meeting itself as proof of success, without analyzing its character or quality. Because interpreters can translate, they seem to assume that problem mastered. That would be like Mrs. Smith, who said, "My husband has a great reputation as a master of seven languages; but I am greater still, for I have mastered him." The conferences too delude themselves that they have mastered the languages by permitting them in translation; instead the languages have mastered them.

What a tough cake is custom! How tradition dominates, even with youth! The International Youth Conference for Peace, at Brussels in 1936, evoked this comment <sup>7</sup> by one delegate:

Despite all efforts, the organizers could not eliminate the depressing effect of the language difficulty. . . . We heard translators complain of not understanding the speakers. . . . We heard translations that said exactly the opposite of the original.

Much was said about neutrality. But is it neutral for delegates representing millions of people, such as the Balkans, to have to speak French or German? Translations were in only four languages, whereas delegates were present representing millions, who knew none of those four.

That was regrettable injustice, hardly worthy of modern youth!

A resolution for Esperanto was heartily applauded, but filibustered from a vote. Thus these organizations, old or young, stubbornly enjoy their misery, like the feverish lover described by a doctor: "Eyes clouded, heart beating fast, respiration unsteady, appetite declining—but the patient feels fine." Our 700 international organizations *may* think they feel fine, despite their Babel-fever, but they are wasting humanity's time and their own energy.

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<sup>7</sup> *Esperanto*, July 1936.



Because of it, they are like mountains laboring to give birth to mice.

Even some who would seem to know better, seem to fear giving up this outworn method; I suppose on the principle of Jones, who went about with his jaw bandaged, and said, "This toothache is just driving me crazy. Oh, no, I don't want to go have the tooth out, it might hurt." That is how the international organizations seem to fear letting go the many languages; maybe it will hurt! They just can't imagine what relief they will get by using the linguafranca instead. Once they free themselves of the language-bar, they'll feel like Smith, when his wife up and left him. His friends feared for his sanity; at first he almost went crazy—for joy. The internationals too, when they change over to linguafranca, and experience the freedom of communication it will give them, will go crazy with joy, like Smith. They'll wonder why they ever tolerated the old stupid method of translations and interpreters, when they had this simple, efficient method of linguafranca waiting for them. One of Zamenhof's proverbs says, "A great evil needs a great remedy." For language troubles, the interlanguage.

Yes, the neutral auxiliary tongue is indeed their missing link. With it, no group dominates; all can speak with equal freedom and eloquence; thought flows directly from speaker to audience and back again, minus the confusing interruptions and losses of translation. Every word means the same to all; misinterpretations are minimized. Free discussion increases and improves; greater democracy and efficiency result. Thus a French teacher at a world-conference complained, "It is all for the Americans, none for us." But at an Esperanto session, that same teacher was enthused by the harmonious and efficient atmosphere.

Apex of world organizations was the League of Nations. But, it was in an imperfect stage preliminary to a better development. This better development *must* come

—as the American Articles of Confederation *had* to lead to the federal Constitution. The League sinned by giving hegemony to two financial empires—one of them now in decline—which imposed their two languages on all others, barring freedom of thought or discussion. Meetings became oratorical contests skillfully engineered to sanction the hegemony of the two co-rulers. I always am reminded of Jones, who asked Brown where he was going, and said, “To London? You liar, you said London to make me think Geneva; but you’re really going to London. Why do you lie to me?” That’s how decisions published and debated in Geneva were usually made in London or Paris, for the interest of those two governments above all. Again and again the voice of social conscience was politely stifled with specious formulas concocted by the imperialists and cloaked in obfuscating phraseology of the two dominating languages. All of this was clearly foreshadowed in the Versailles debates on the League’s covenant, but its champions sacrificed the reality of an honest League to the unreal fear of no League. It reminds me of the old Holy Roman Empire, which was neither holy, nor Roman, nor an empire. Like the inebriated Smith, who walked into a tired doctor’s office at the end of a hard day, and said, “Doctor, I am neither related to nor identical with J. P. Morgan.” So the late League was not truly a League but an alliance, and not of nations but of certain governments, to dominate and exploit world politics. That is, it was a power-combination, and had to fail. The language-Babel was a basic factor in its failure, and will be again, unless we use the right means to avoid that.

An honest World Federation cannot be an integral Union, with so many diverse national stocks; it must be a soundly democratic federation—a United States of the World. “Democratic” means guaranteeing equality to all member states, and equal liberties to all citizens in all

countries. To conduct such a Federation is impossible without a common language—a world linguafranca. Humanity is one, but lack of a common speech helps to keep it divided.

Still, the ideal of unity and federation marches on. Many and varied schemes of unification have been proposed as the sentiment grows. Aristide Briand, the French leader, died believing in the United States of Europe as key to the problem: Europe controls most of mankind; make Europe peaceful and all humanity will be at peace. But now we find “democratic” Russia opposed to a European union. Lately we were bombarded by a strongly advertised proposal for a “Federal Union”—not an indirect union of governments, but a direct one of peoples, across national lines. Governments, its author claimed,<sup>8</sup> cannot unite: they seek only to extend their power, not limit it; they can never voluntarily yield sovereignty to a super-government. Only individuals can unite to form a super-state, one limiting national sovereignty, to secure world peace and security. And he listed fifteen countries as a “starting point” for this “free union of free and democratic peoples.” But five of this list are financial-colonial empires; and five more are satellite dominions of a single empire. All of these he would take “as is,” without change of system. How such a combination can found a *democratic* world-state, is incomprehensible to me.

Nazi arms, since September 1939, having overwhelmed and occupied most of the countries listed, and concentrated the opposition in a few countries, advocates of “Union Now” have modified their “starting-point” into a merger of the British and American empires. Since the Soviets were attacked (summer 1941) we find the Communists adopting the plan and including Stalinist Russia in their “democratic” federal union of empires. But as Upton Close noted in a broadcast (May 17, 1942), the

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<sup>8</sup> Clarence K. Streit: Pamphlet, “For Union Now,” 1939.

Pacific Ocean peoples demand equality of nations and races; they will not be satisfied with anything less than a world-charter of equality.

Today (spring 1944), the "Union Now" seems to have declined; but a new and shining scheme is propagated by the bridge expert Ely Culbertson. This envisions regional federations within the framework of the world-federation, and furnishing international police forces on a quota basis. Each quota will be controlled by its own government as a national militia, and all present governments enter the union as is, with their empires intact. This would only enshrine the imperialism. By what alchemy the national militias would become loyal to the world-federation, Culbertson didn't explain. Nor how the world-institutions, such as international courts and administrations, can function without the interlanguage. The whole plan seems rather foggy, though thoroughly well-intentioned. Mere intentions won't suffice now; right arrangements are essential. And accepting imperialisms will never build the peace.

A generation before these plans appeared, a modest clergyman prophetically proposed one that even today seems far more logical and inclusive, in a little paper-book published at his own expense.<sup>9</sup> Quoting Scriptural foreshadowings of a democratic federation, he sketched a draft-constitution for it, analogous to the United States federal system. It provides: a world-legislature with numerical representation, popular vote, full publicity, and equal rights; executive and judiciary democratically elected internationally; a Bill of Rights including Direct Legislation; *guarantee of democratic government to all member-states* (note!—important!); colonies guaranteed democratic government and assured full membership as soon as ready; the Union to be supreme and binding over

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<sup>9</sup> Rev. James Smiley: "Now Is the Day of Judgment," Annapolis, 1920.

the state-members in matters of general interest, while leaving them independent and sovereign internally.

This modestly issued plan contrasts with the others like maturity with immaturity. It envisions an honest invitation to all the peoples to join in a truly democratic federation of democratic states, guaranteeing democracy to all its members. Chauvinists, racialists, isolationists, imperialists, mercantilists, exploiters, inevitably will react against such limitation of national sovereignty, even though for security and peace. At the same time they tolerate its violation by illegal seizure and search of their ships and mails, by confiscation of their goods and funds as "contraband," by imprisonment of their fellow citizens. These are condoned as acts of a "friendly" nation, and excused as "exigencies of war." I insist upon the exigencies of *Peace*.

In two respects the Smiley plan is far ahead of the later ones: <sup>10</sup>

It shall be the duty of each member nation to publish promptly and at its own expense faithful translations of all important League business in the vernacular.

The official language of the League shall be the international auxiliary language Esperanto, derived from the leading European tongues, phonetic in spelling and purified of all grammatical irregularities. It shall be used in all deliberations and publications of the League.

World-linguafranca as medium of the world-union's business, and full publicity to honestly inform all the peoples of that business; there are two sine-qua-nons of democratic and successful world-government.

They only apply again the old adage that in union there is strength. Power-loving aggressors learn this by ex-

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<sup>10</sup> "Now Is the Day of Judgment," Smiley.

perience. The "busy little bees" know how to do it. A whip-expert on a trip was amusing his little boy by cutting birds, rabbits, etc., with his whip. But he stopped short at tackling a swarm of bees: "No, son," he said, "those rascals are organized." That's how the organized might of the masses wins the respect of would-be aggressors and keeps peace. But note, the bees have a common language with their organization, and so must we.

Absence of these two conditions was basic in the failure of the late League. It did *not* inform the people; and the delegates had no *common* language for mutual comprehension. English and French were official: English-speakers and French-speakers dominated its meetings—controlled it. Said Shenton:<sup>11</sup>

Nations large and small have a deep sentimental attachment to their own language, associated with ideas of national sovereignty (p. 101). They resent the disadvantages that come from the necessity of using other languages than their own (p. 153).

Delegates of other countries could not discuss, could not present their views or harmonize their forces to win their aims. Thus, the two financial empires dominated it, to its ruination.

We often lose faith in progress because of using incorrect means and getting failures. We mustn't fall into the attitude of the old Chinaman on a California islet who objected to having it taken for a lighthouse. "No good," he said, "I live long time in Oakland; plenty flog. Uncle Sam he put up lighthouse, and flog-whistle, and flog-bell. Lighthouse shine, whistle blow, and bell ring; but damn flog come back just same." Many of us have that same primitive idea of scaring off troubles like war. Well, League talked and diplomats agreed, but war came again, just the same. Because it was a greedy game of power

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<sup>11</sup> "Cosmopolitan Conversation."

and profit, instead of justice and cooperation. This time, let's try to put in justice and keep out greed; let's try to understand each other's needs and desires. The first step is to get a common language, the auxiliary.

Have we learned our lesson yet? Will we know what to do, when the next chance comes—as it soon will? In fact it already is here, and again the same mistakes are occurring. The United Nations food conference of Spring 1943 met *in secret*, included only political appointees and used *only English* as official language, though many delegates of smaller nations preferred French. And the lingua-franca was not even mentioned. That conference has already gone down in history as a fiasco.

But let us not despair of civilization, because of negotiations broken off, treaties violated, countries invaded, cities destroyed, liberties stamped out. These things are but the horrible symptoms of an underlying cause which must be corrected. Humanity will go on; nations will exist and deal with one another, even amid war's desolations, as they must. Civilization still remains—though rudimentary and crippled, to be sure; let us perfect it and cure its ills. The 700 international organizations are still here, awaiting clear skies to bloom again; they are the existing base for a truer and better League, once *they adopt the neutral tongue*.

As Sumner Welles pointed out in recent editorials, there is danger in thinking the military decisions of the four great powers will insure peace. Military alliance is not enough; it will need "permanent international institutions through which all peoples can settle their differences peacefully and find satisfaction for their just requirements." But he does not envision how they can settle differences, or reach understandings, with the language bar still there.

Diplomats are fully conscious of the language difficulty. As one prominent diplomat said, after World War I, "Our separate languages are always a bar to the adjustment of

viewpoints. Even when we speak another's language there is still difficulty. When an American says yes, he means, I'll do it; when a Frenchman says yes, he only means, I understand you." So the language bar is always present, even for linguists. But not for *interlinguists*.

Mr. Welles might point out the Pan-American Union as a pattern for international cooperation with different languages. But it took over half a century of conferences before it reached its first important agreement. Even that was not observed by all—as was to be expected, for its triple-tongued wording just tripled the loopholes for misinterpretation and misapplication. Linguafranca official texts would cut that in three.

Still, a new and better League of Nations is on the way. Progressive leaders of all parties now accept this as established truth, an essential condition of durable peace. And commentators, like government leaders, tend to make the United Nations' set-up its basis. Even the Christian churches seem to take this view. Thus the Federal Council of Churches, in approving a statement of British clergymen, says, "the peace must provide continued collaboration of the United Nations, and in due course of neutral and enemy nations." But it seems to me the neutrals and enemy representatives must be in the conference before, in order to have a just peace at all. The British clergymen held further that institutional forms should be erected *without delay*, "that will not limit or frustrate the fullest development of political cooperation on a world-wide scale." Such frustration will be inevitable, using national tongues, and avoided only by use of linguafranca. The British statement considered steps for cooperation as the most urgent necessity; this includes interlanguage, the basic means of international understanding.

Allied leaders have begun to recognize the urge to unity by treating the United Nations as a provisional Federation. Well, I don't want to set up as a prophet, for that



is easy, like the racing enthusiast who always knew in advance which horse would win, and could always explain afterward why it didn't. I, too, could prophesy, that the United Nations must fail without linguafranca. I don't say that I am sure; but history proves that use of translations and interpreters must make it inefficient, slow, and more costly.

Paraphrasing the monologist's remark that he didn't see how our ancestors lived without railway, telephone, electricity, etc., and maybe that's why they didn't; I might say, I don't see how a world organization can succeed without a world linguafranca. That's one reason why it failed before and may fail again.

The system of translations and interpreters maintains a method that doesn't work, like the man who tried to sing his baby to sleep and failed. "Well," said his wife, "stop singing." International conferences keep trying interpreters and translators, despite failures in the past; well, let them stop that, and try linguafranca.

To establish that durable and harmonious Peace, after this World War II, that we all want, I would propose an all-inclusive world conference as basic. The peace can't be *imposed*; it must be an *agreement*. Not only of the belligerent governments, but of neutrals too; not only those now self-governing, but present colonies as well; not only governments, but the 700 international organizations. In short, all the organized interests of all the world. Let *all* of these send delegates, and *all* help to hammer out a satisfactory world-constitution. Its political structure, it seems to me, was soundly sketched by Rev. Smiley; its religious, cultural, social and economic structures could be drawn up by the international organizations cooperatively. But efficiently, only *if they use the linguafranca*. For their present sticking to translations and interpreters is purely traditional, naively assuming it is the proven

practical method. It reminds me of Andersen's fable of the king who believed he wore a gorgeous new suit when he really wore none. Our cosmopolitan conversationalists similarly let themselves be deluded by interpreters that all is going well. Logic should tell them how little comes out of it. They are liable to ask naively, if they discuss it at all, "How would we manage without translators?"—when the most rudimentary investigation gives a complete answer in one word: *lingua franca*.

Yes indeed, this simple provision might act like a step from darkness into light. It would help us to moult off our outworn shell of semi-civilization—that false "status quo" that an Afro-American preacher quaintly defined as follows:

Brethern and Sistern, does you all know what's  
Status Quo? Dat's Latin for de mess we's in. . . .

Exactly: "status quo" today is just a euphemism for a system of compromise with justice. False leadership enthrones its greed, yet wastes treasure to defend it; false statesmanship consumes the "surplus" population as "expendibles" or "cannon-fodder," like a mere "blood-letting"; false diplomacy plays chess with human lives and lands for pawns, even suppressing liberties to cloak its failures. That is our status quo.

False diplomacy: a sanctimonious method of maintaining a spurious status quo. "If a diplomat says no, he means maybe; if he says maybe, he means yes; if he says yes, he's no diplomat." Does diplomacy strive for truth, for honesty, for justice, in international relations? Of course not; it strives to "get while the getting is good," and yield the least in return. "Open covenants, openly arrived at?" Just what diplomacy wants *least*. Public information? Just what diplomats *do* least. Their two great ideals: popular ignorance, and fait accompli. Both fed

by language chaos. Thus an American correspondent<sup>12</sup> before Pearl Harbor described even the "Axis Babel" as chaotic:

Italy's Ciano has ordered Fascist diplomats to stop using French and rely on Italian, or when incomprehensible, on English. . . . Mussolini now speaks Italian to all foreign callers—yet he is a versatile linguist.

Thus the writer concluded that languages are becoming an increasingly sore point to diplomacy.

Even "legitimate" aims are hobbled by the bars of Babel. Diplomats, though usually trained in languages, still negotiate indirectly, through interpreters. The translators themselves describe the unsatisfactory nature of this:<sup>13</sup>

It's much more difficult to interpret the vital quality of a speech into a language with an entirely different form of expression. . . .

Interpreters take part not only in public conferences, but also in private meetings, at tea, or in automobiles. Then interpreting becomes even more difficult. When Brüning and MacDonald were sitting together at Chequers, I couldn't use my notebook; it would have destroyed the confidential nature of the conversation. So I had to translate from memory.

"Difficult"—"private meetings"—"confidential"—"translate from memory." There we see the sins of diplomacy: secrecy; inaccuracy; obscurity. That is why Anthony Eden had to explain to Parliament<sup>14</sup> that it was "extremely difficult, if not impossible, to draw up equivalent texts in two or more languages." So we need not wonder why diplomacy and status quo are such a mess! Peoples

<sup>12</sup> Philadelphia *Inquirer*, July 30, 1939, by Ladislav Farago.

<sup>13</sup> Dr. Paul Schmidt (former chief interpreter in Berlin Ministry of Foreign Affairs); *Esperanto*, March 1932.

<sup>14</sup> London *Times*, July 4, 1936.

waiting in suspense for agreement ask for peace, and receive insecurity; they long for harmony, and get secrecy; they crave clarity and get obscurity. The peoples cannot know one another's needs or feelings; the statesmen don't try. Diplomacy is a game of blindman's-buff, with prizes for *not* finding each other. Here is how I interpret the historic meeting at Berchtesgarden in 1938:

Four men gathered in an Alpine village to make an agreement for peace! One had flown south, protected by an umbrella against rain, but unprotected against his own ignorance and presumption, in daring to speak for fifty million people, *without consulting them*. A second had flown north over mountains, valleys, and vineyards to speak for a people in shackles. Not one of the four had held a referendum to learn his people's wishes. Not one had pretended to consult the best minds of his country. No guidance was asked, only the bowing and scraping of yes-men, *and interpreters*.

Not one of the four could understand all the others or be understood by them. Their discussion was in cryptic ultimata, relished by obsequious lackeys expert in saying, "Yes, Excellency." They came to discuss, but sat listening to translations, unable even to speak to one another directly.

No, diplomacy has not been and is not yet at all reassuring for peace. Not a bit like the aviator who took a timid lady up for her first flight, and assured her he would get her safely back to earth. "Lady," he said, "so far I never left anyone up in the clouds." Which is what the diplomats do regularly, with their secret meetings, behind smoke-screens of rumor. They keep the nations in the clouds of suspense while they put through their hidden, shady agreements.

They almost seem at times to thrive on trouble, like the realtor who was praising a property: "The air is wonderful for lung troubles. Any in your family? No? Too

'bad!' Yes, diplomacy seems to live on trouble, or even create some at times, for its own uses. Maybe that's why they like the outworn Babel system; it promotes obfuscation and secrecy.

Diplomats thus have been too used to controlling the cards of history, like the gambler who won at cards but loved to play the horses, and always came home cleaned out. "You boob," said his wife, "why do you always win at cards, but get cleaned out at the races?" Thoughtfully he replied, "I guess it's because I can't shuffle the cards." Diplomacy plays an international card game in which it shuffles the cards, to the people's loss. It is time to make up a new set of rules; make it a race, where they can't shuffle the horses.

What rational hope is there of a civilized peace from such diplomacy and statesmanship? Yet that is what we seem headed for again, God forbid! How many umbrellas, how many underslung jaws, how many cute ways of saying, "My friends," can compensate for false methods and injustices? What human being is fit to do the thinking and deciding for an entire nation? What *free* people will tolerate that? They will insist on honest elections—on being fully *informed* and properly consulted *before* decisions—that negotiations be open and public—that decisions obey popular opinion—that negotiators be able to discuss *directly*, without interpreters.

False diplomacy will be rejected by free peoples the way Disraeli rebuffed Queen Victoria; when his greetings were unsatisfactory, and she haughtily said, "Sir, I am the Queen of England," he retorted, "Madam, I am the *people* of England." No, free people never *fear* their leaders, but stand ever watchful and ready to curb them, to keep them in paths of righteous government.

For international relations, this demands accurate public information, the function of journalism. The poet Pope informed King Charles II on this one day, when they

passed on the street. The King called out in derision, "I wonder what use to the kingdom is that little man who walks so crookedly"; and Pope promptly called back, "To make *you* walk *straight*." That's what honest journalism and free press do: inform and enlighten a free people, enabling them to check their leaders, and so stay free.

But the press stops at national borders, where it meets other languages. There the interlanguage becomes the answer to the correspondent's prayer. It will take him everywhere and open all the doors of information, which is the key to honest diplomacy.

*Informed* peoples will insist upon the neutral auxiliary interlanguage. Using *it*, diplomats will cease to be deaf-mutes, depending on "Yes, Excellency." It will enable them to interchange ideas and opinions *ad libitum*, frankly and clearly. It will help them achieve clearer understandings and more cooperative agreements. Diplomacy will then be converted from international obfuscation to international clarification. It will then rest upon an *informed* world, made tolerant and friendly by prompt, adequate exchange of information; and upon public opinion broadcast from country to country, from the peoples to their leaders. Under such conditions, diplomacy will work in an atmosphere freed of artificial tensions bred by artificial misunderstandings, as the masses form sounder judgments more promptly.

Peace-organizations seem blissfully blind to this principle—even unwilling to investigate it, though often conscious of it. For instance, a war-resister's pamphlet<sup>15</sup> describes the growth of the "No More War" movement, which sought "cooperation made more effective by understanding our points of agreement and difference." Thus even peace crusaders could not attain harmony of goals; they needed the interlanguage to help them. They indicated this by their Esperanto title, PACO (Peace).

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<sup>15</sup> Jessie W. Hughes, 1937, "Beginning of War Resistance."

Similarly, the American Friends Service Committee<sup>16</sup> outlined a program for peace: minimize hatred and guard against propaganda; build up understanding between nations; visits of sympathetic Americans to citizens of other countries; etc. But how to "build up understanding," and increase "visits of sympathetic Americans," across the language barriers, was not indicated. Yet, when the logical linguafranca method is offered them, they turn away coldly, apparently unwilling to hear.

All but a few, such as Pierre Cérésolle of Switzerland, the great humanist engineer who manages the Friends' international reconstructive works. He found the work so hampered by languages that he took up Esperanto to help him.

Another organization equally prominent in peace efforts, was more concrete:<sup>17</sup>

Though goodwill is its first essential, it is inoperative without institutions to express it.

How world "Institutions" can operate without the world language, was not suggested. Naturally the auxiliary tongue cannot *make* peace, but it enables us to express and helps us to cultivate *goodwill*, by giving that spirit a cultural channel through which to flow. Again, a leader in cooperatives<sup>18</sup> saw Peace in eliminating the race for profits by the cooperative movement, if it will "increase among wider masses of population, and coordinate their efforts across frontiers." But, *how* to coordinate across the language frontiers was not considered.

This is a very common oversight: Just recently, at the Washington Conference on International Cooperative Re-

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<sup>16</sup> Pamphlet, "America in a Distaught World," 1940.

<sup>17</sup> Women's International League for Peace and Freedom, "Study and Action Program," 1935.

<sup>18</sup> Prof. Charles Bouglé (Basel), "La Coopération," Nov. 11, 1937.

construction (January 19-20, 1944) its chairman, Howard Cowden, opined that "the common citizens" of all countries "can communicate with one another and learn to trust one another, through their cooperative system." How?—by sign language, or by mental telepathy? or by linguafranca?

Once again, take the Christian Mission on World Order of the Federal Council of Churches. It states in the September 1943 Bulletin (p. 6), "that America's fate is closely bound up with that of other nations, and we must continue to expand in time of peace, the kind of international cooperation which has proved so indispensable in time of war." But how to get such cooperation without a mutual language for mutual understanding?

These peace-workers seem to me like the wounded soldier, who was chided by his captain for not having zig-zagged to dodge the bullets, and replied, "I did, Captain, but I guess I got my zigs and zags mixed." Peace-seekers have their zigs and zags somewhat mixed; the neutral interlanguage will help greatly to set us all straight—from bullets, tanks, and warships to books, thanks and friendships.

But, only when it becomes general and habitual. Scattered sporadic use of it is insufficient; we have that now. When all international diplomacy means direct consultation, in the neutral tongue; when peoples are adequately informed and understand one another, with the help of linguafranca; then confusing obfuscation will disappear, and cooperative harmony will replace it.

Even some broadminded, highly alert liberals fail to appreciate this, and fall into false judgments. Thus an outstanding liberal leader,<sup>19</sup> whom I admire profoundly, expressed cynical doubt. With a mutual speech, he thought, people would only fight the more; therefore, the interlanguage is not vital. This implied that increasing

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<sup>19</sup> Norman Thomas, in conversation with me, December, 1939.

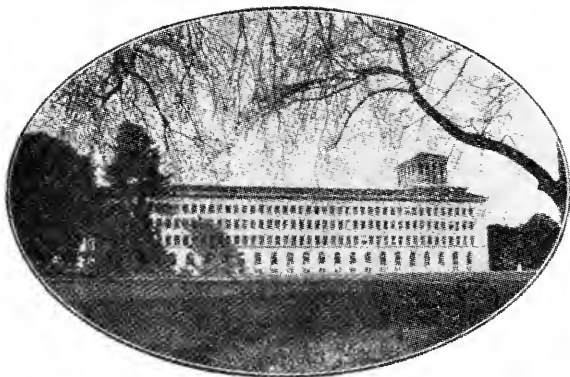


mutual understanding might decrease peace, which was either flippancy or a *reductio ad absurdum*. All his life this great idealist has been striving to *increase* understanding; yet here he denies its value. Seeking agreement of ideas for peace, he here expects that such mutual understanding will cause *more* quarreling. This inconsiderate prejudgment of *linguafranca* is a sample of the inconsistency that often defeats and stultifies the liberals. Too often they accept falsely colored opinions uncritically, instead of seeking documented facts. They are the mental leaders of the people, but their own blindness, in effect, "sells them down the river." There is none so blind as he that *will not* see.

These pre-judging intellectuals remind me of the young man whose friend said he went to a graphologist. "Really?" he said, "they can't judge a man's character from his writing." "I guess you're right," said his friend, "because I showed her a letter of yours, and she praised you highly." Naturally the doubter retracted his opinion and altered his impression. Too many intellectuals pre-judge that way, without investigation or inquiry. And many good causes suffer from it; *linguafranca* among them.

Liberals and pacifists might well be asked: "Ye are the salt of the earth; but if the salt have lost its savor, wherewith shall it be salted?" The answer is: with *fresh* savor from the deep salt mines of world culture, brought by the good ship World Speech. "He that hath ears, let him hear."

Yes, the *linguafranca* is a savory stew, as much as cranberries. A New York Irishman was guiding his fresh-landed brother up Broadway, when he spied cranberries. "Are thim fit to eat?" The New Yorker snorted: "Thim cranberries make better applesauce than prunes do." And dear liberals, let me snort, that *linguafranca* makes better sense than any translation.



I.L.O. BUILDING—WHERE ESPERANTO WAS USED

## CHAPTER VI

### LET'S GET WISE

#### *"Wisdom is the Principal Thing"*

Development of a broadly human culture, as distinct from national cultures, becomes clearer each year. Scholars become increasingly conscious of it. In Philadelphia for instance, on January 27, 1940, the American Council of Learned Societies urged the Librarian of Congress to copy all important European works of scholarship for preservation here, in case European civilization goes down in ruins.<sup>1</sup> A worthy motive, surely, but not very realistic. For, who would read all these copies in all those foreign languages? Only the same fistful of scholars who already have read them, with negligible influence on government and life. Whereas interlanguage translations will spread them far faster and wider.

Scientific organizations grope blindly toward the organization of knowledge, spending huge sums and enormous energies on such things as technical glossaries. The International Electrotechnical Dictionary, for instance, contains some 20,000 terms correlated in five languages. Biology is said to have classified a million distinct species, with names composed from Greek and Latin roots. Even pronunciation of Greek or Latin varies from country to country, which again multiplies the language difficulties of international scientific congresses. Five languages lead in science: English, French, German, Russian, Japanese.

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<sup>1</sup> Philadelphia *Inquirer*, January 28, 1940.

The last two are hardly known to non-natives, while Germany is out of conferences; therefore, English and French dominate this field, as they do diplomacy.

On which point Professor Shenton commented as follows: <sup>2</sup>

The English and French which occurs in some of the speeches is often of highly doubtful style and purity . . . the two languages are constantly spoken and written with forty-odd accents and imperfections.

All of which lies back of Professor Sapir's guarded remark: <sup>3</sup>

At an international scientific meeting one is invariably disappointed to find that the primary difficulty of communicating with foreign scientists because of differences of language-habits, makes it not so easy to exchange ideas of moment as one had fancied.

I recall a convention of the American Chemical Society some years ago, at which I was asked to interpret for some foreign guests. I found they spoke no English, and not too much French. So, it appears that our scholars and scientists, with all their study of Latin, Greek, and modern languages, still cannot get together intellectually! Can we imagine the losses of science thereby? More important: can we imagine *humanity's* losses, due to this inability of science to control itself for human welfare? It emphasizes the need for linguafranca, even among scholars and linguists.

Ignorance excuses; but international conferences are *not* ignorant on international language. They are not in the position of Hannibal, who *had* to cross the Alps, because the tunnel wasn't built yet. Last century a cosmo-

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<sup>2</sup> "Cosmopolitan Conversation."

<sup>3</sup> "Function of an Auxiliary Language."

politan conference had no accepted auxiliary, and therefore had to depend on interpreters. But today every educated conference knows of the success of Esperanto and other linguafrancas. So their failure to use it is all the more pitiful.

They comfort themselves, as Professor Sapir noted, with the expectation of reading it all later in print. Which is still unsatisfactory, and still costly. Professor Otto Jespersen of Copenhagen stressed this point as follows:<sup>4</sup>

We have statistics showing the amounts paid for customs duties on national wares, but none to show the fantastic sums and time spent in translations. The burden of intellectual customs duties is undoubtedly heavier than the material one.

For instance: The American Institute of Medicine has an International Digest of over 300 periodicals from sixteen languages; Social Science Abstracts covers over 3000 periodicals, in more than twenty languages. Let us imagine the staffs of readers and translators necessary to comb out worth-while materials from so many sources and prepare them for use; the multiplicity of typing; the multiplication of editing; the multiplied postage. Every major country has its own digests in many fields, each with its own staff and expense. Museums, libraries, universities, all similarly, in various subjects. The total cost in time, energy, and money is herculean.

And all so unnecessary. It would be so much easier, simpler and cheaper, to have a single world-wide lingua-franca digest in each field of knowledge. Scholars of all countries, writing in the simple but scholarly interlanguage, would have a single universal medium for their subjects. Would they prefer the mental gymnastics and delays of present arrangements?—the expense of many foreign language journals? the time and energy to plough

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<sup>4</sup> A New Science: Interlinguistics.

through them? Would research workers object to a single medium for their contributions, to appear simultaneously all over the world?—which would bring them promptly, under a single cover, all current experiments anywhere? Would anyone object to keeping abreast of world-wide advance in his subject by means of a single periodical in an easy but ample language?

Zamenhof's *Krestomatio* (Chrestomathy), for instance, has a striking story illustrating the values of world lingua-franca for world culture. It tells how Chinese children back in the hinterland, where clocks are rare, tell time by cats' eyes, which narrow down in the bright hours and widen out in the dim hours. Thus every tribe and nation discovers bits of valuable knowledge. Language-bars keep these discoveries local, but interlanguage carries them round the world.

Yet, some who are nationalists first and scholars second might object to this. They want *their* language to dominate scholarship, and rightly fear that linguafranca will end that hegemony. Chauvinism in culture is as prominent as in politics. Thus when the German critic Friedrich Sieburg admired "the lasting spiritual charm" of France,<sup>5</sup> but found it too narrowly limited to itself and universalizing itself, the French critic André Thérive promptly replied in *Le Temps* that "European Culture" existed only at the time when the élite throughout Europe spoke French, and that world-culture will never use an international language. Thus chauvinists try to use culture and language as helps in enthroning their political domination: *their* race is the superior one, *their* culture the finest one, *their* language the logical one to universalize.

And each tries to spread its own, even by means of other languages. Thus a language institute in New York has made teaching-records of American English in twenty or more other languages. What a waste! When the

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<sup>5</sup> "God in France"—1930—quoted in *Esperanto*, February, 1931.

simple, easy interlanguage lies waiting, and is so much friendlier. But not all scholars are chauvinists, fortunately. Thus a pre-Hitler German educator<sup>6</sup> considered Nationalism and Internationalism not mutually exclusive opposites, but rather complementary. Therefore, he thought, language-teaching aims to enrich our own culture with knowledge of others. And therefore the lingua-franca, bringing together elements from *all* cultures, is the culmination of that development. Then, too, where other cultures come mainly through translations, with all their errors and imperfections, interlanguage knowledge is direct, and avoids all that. Thus it opens the world to the linguafranca readers. Pre-militarist Japanese scientists understood this quite well, and instead of fostering their own language, favored the neutral one. At the Pan-Pacific Scientific Congress in Tokio 1932, they protested the ruling for English exclusively as official language of the congress, and demanded Esperanto also, as "neutral language of world culture."

Ah, but wouldn't a world linguafranca eliminate our native vernaculars, with all their beauty, all their twists and turns—to which we are so strongly attached? Wouldn't the color and charm of various languages be lost from life? Neither of these fears is well-founded. It is national languages that rival for prestige: each is anxious to spread the influence of its government and culture. The interlanguage doesn't rival the national tongues; they are on different levels. The national vernaculars don't conflict with local dialects; no more does the neutral auxiliary compete with vernaculars. The latter are needed for national life; the former for world-culture, minus world-domination. World transportation and communications are developing a world-religion and a world-culture. But both are inconceivable without a world-language.

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<sup>6</sup> Trögel—*Esperanto and Culture*, p. 23-29-31.

Can the interlanguage displace national tongues? Answer is given by old countries that have taught official vernaculars like French for centuries; still local dialects like Breton and Catalan persist. So long as a single family uses a mode of speech, it remains a living tongue. Idioms are not displaced; they die out naturally, when people naturally forget them and stop speaking them. Linguafranca cannot make people give up their vernaculars; if they do, it will be by natural process, not by its fault.

Neither can any nation make its official language universal, as traditional minds always hope. Here is the same journal of the language-enterprise, that I mentioned shortly back, with an article entitled: "A World-Language; Which Shall it be, English or Spanish?" Such minds never bother to study the problem objectively, but jump to the conclusion that *their* language will be the universal one. Interlanguage doesn't come that way, like a new coat. It is a psycho-cultural process, and must come *that* way; not by authoritative act or imperial fiat, but by voluntary adoption based on conviction of necessity, utility, desirability.

What linguafranca will do is, to accelerate the melting-pot process, already very rapid but blocked in many ways, to our own loss. Emigrants and refugees take their languages and habits with them wherever they go; travelers bring home trunk-loads of mementos with new words; radio and newspapers daily disseminate foreign ideas and terms. Americans abroad demand ham-'n-eggs, corn-on-cob, succotash, salads, and all their favorite concoctions, said a well-known chef;<sup>7</sup> and other peoples return the compliment. They know American mince-pie, gangsters, jazz; Americans know foreign totalitarianism and intelligentsia, mantillas and boleros. The pace of exchange grows faster year by year.

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<sup>7</sup> Alfred Fries, in United Press interview, 4/23/39.



The world auxiliary is no accident, therefore; no flash-in-the-pan. It is a logical development of modern evolution in language customs. It grows from the cultural and linguistic melting-pot. Thousands of common words and expressions are now used similarly in daily papers, radio, books, schools, and churches in all civilized countries. Pronunciation and spelling naturally vary from language to language and country to country, but they remain recognizably similar. These form a living dictionary of a living world linguafranca. All they need is a simplified common spelling and grammar; these are already at hand, waiting. As President Roosevelt said in his radio speech of September 3, 1942, "The cultures of Europe and the Americas (and let me add Asia) now are being merged into a new united civilization." Yes, and with a new united world linguafranca.

Some cautious persons will fear to add one more language to the existing Babel. Already we must spend too much of our time studying foreign tongues. Already the list of languages to learn is long. Each generation new nations arise, and old dialects are elevated into national tongues, to be studied. Switzerland, with its four official tongues, has a growing movement<sup>8</sup> for its own national language—"Helvetic"—in the Germanoswiss dialect. To three-fourths of the population this is the mother-tongue, while book-German remains a foreign language, exposing them to subversive outside influences that threaten the national unity. Already a strong Germanoswiss or "Helvetic" literature exists, which requires learning that idiom. Under such conditions, why aggravate the Babel situation by adding an interlanguage? Why give our overburdened children still more to learn?

The point is not well taken, for linguafranca is not one more vernacular to add to many; it is only *one* interlanguage. The child need not study one *more* language,

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<sup>8</sup> Privat, in *Esperanto*, March 1931.

but this one instead of many others. Today, a child studies either French, German or Spanish two, three, four years, for a mere nodding acquaintance with that one culture. Each is distinct: learn one, and you still remain ignorant of the rest, missing their contributions. A few major languages are widely studied; dozens of minor ones are unknown, despite their valuable literatures. A genius who writes in a minor tongue may never be translated out of it, for it is too costly. That is why Joseph Conrad spent ten years mastering English, in order to write in it, instead of his native Polish. That is why Otto Jespersen preferred English to his native Danish. Scientific contributions appearing in minor tongues may remain unknown for generations—like the Mendelian Laws. To give our children the world's out-pouring of knowledge and wisdom, must we make them learn dozens of tongues?

No! Neither very economical nor efficient, that. As an international leader in progressive education (Professor Adolphe Ferrière, vice-director of the International Bureau of Education, Geneva) wrote in a well-known essay ("Future Education," p. 18, Esperanto edition by U.E.A. 1929) the formula for mental effort is "the maximum possible useful results for the minimum of useless effort." Let us note that study of vernaculars demands the most effort, with the least of useful result, and is wasteful. But study of interlanguage gives the greatest of useful result with the least of useless effort; therefore it is educationally as well as culturally, the most efficient. Naturally the teaching of the auxiliary tongue will have to fit the stage of the child: very simple and concrete for the younger, more systematic and rational for the older. Then we shall see youth making prompt use of the language, and thus really appreciate their study.

Then, the one neutral auxiliary will save all the wasted effort, once it is in general use. A few institutions have seen the light: Japan's Imperial Astronomical and Med-

ical Institutes, before the war, preferred to publish their studies in Esperanto, rather than English. When *all* cultural institutions follow this example, scientists and scholars the world over will need but one easy language, the interlanguage, to keep abreast of everything; children will need but one foreign tongue, the auxiliary, to get the world's culture. Scientific works in the interlanguage are good in London or Lvov, in Tennessee or Timbuctoo. Terms and spelling would be standard; exchange and gathering of information would be simplified, increased, and speeded.

To many smaller culture peoples, and to the backward tribes, this would be an epochal boon. They lack the economic means for great cultural enterprises such as big universities, great libraries, well-equipped laboratories, costly experiments. So their bright students, who desire higher or professional education, must go abroad to study at great expense, and must spend hundreds of hours mastering the foreign languages, in order to study in them. The linguafranca would save them all that. Interlanguage books and journals would bring the world's knowledge to these poorer countries at little expense and help them to advance their education far more rapidly than present conditions. Yes, the auxiliary would certainly aid the world's education, for culture and for peace.

Then education could be effective for peace, as it is the hope of civilization, in the race between it and destruction. Education seems to creep like a tortoise; destruction runs like the hare. But final victory is not to the swift, for decision rests with the human spirit, child of education. By broadening childhood's horizons to include all humanity in a circle of cooperative fellowship, a durable spirit of peace will settle upon the earth without effort. I know no better way of broadening children's mental horizons than promoting personal friendships among children of all lands, to gain first-hand acquaintance

with their cultures, by correspondence. This is another virtue of world linguafranca.

Study French, and you appreciate *that* culture; Spanish, that one; and so on. But why neglect all the rest? Why limit one's sympathies to a single civilization or people? Studying *one* national language *narrows* the sympathies; the neutral auxiliary tongue broadens them. Including in its horizon *all* cultures and *all* peoples, setting up friendship and sympathy with many—it tends to promote a fellow-feeling toward all humanity. Linguafranca-study thus helps to make all the world kin and to enshrine the idea that a man's a man the world over! Correspondence in it produces volumes of live information on manners and customs, ideas and events, problems and needs. How can such a child fail to feel the integration of civilization and peace?

Literary people cannot conceive of equal values outside of national language and culture; internationalism means to them spreading their own language and literature over the earth. But it is becoming evident that the human family begins to realize its unity, not as a mathematical collection of units, but as an organic system of common life and common desires. At that point, the national languages fail, being too heavily charged with separatism and nationalism.<sup>9</sup>

In education, today, the principle of *activity* rules. We let the child work-out ideas in projects, and work-in understanding from experience. Foreign-language study, to apply this principle, needs two or three years before the pupil can say or write intelligible sentences. Few reach that stage; to most, the language remains a closed book. Whereas the neutral tongue is so simple and logical, the normal child can begin using it within a few months; this activity promptly vitalizes the study and realizes its value.

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<sup>9</sup> Edmond Privat, in *Esperanto*, April 1938.

An authoritative educational statement <sup>10</sup> points out the mental path of peace:

The American people should be prepared to lend their influence . . . toward development of those cultural ties among nations which are prerequisites to an enduring peace.

But how are cultural ties developed? By means of language! Linguafranca develops those ties not with one or a few dominating empires, but with *all* peoples, great or small. Dr. Joseph K. Hart pointed out in an article long ago <sup>11</sup> that "education is not of the school alone, but of life . . . life calls to the school." Yes, but life today means the entire world, all humanity. The key to which is world auxiliary, for it alone opens the way to that life of all the world which is calling to the school.

Our educators' pronouncement deposes further: <sup>12</sup>

The peculiar function of education is to place beneath the headlined surface of current events a background of knowledge which will check irrational prejudices, enrich discussion, and lead to wise decisions.

What better source of such a background than personal correspondence with many lands, personal friendships across the oceans and frontiers, personal gathering of information from many nations? No textbook can give this, and no other idiom can enable education to produce the resulting friendly attitude as linguafranca tends to do.

Students generally choose a foreign language to fulfill college entrance requirements or other imposed conditions, not of their own desire. Says an official Pennsylvania statement: <sup>13</sup> "Foreign languages should be elective . . .

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<sup>10</sup> Educational Policies Commission; "American Education and the War in Europe," 1939, p. 11.

<sup>11</sup> Survey Graphic, June 1922, "Educational Drift."

<sup>12</sup> Educational Policies Commission, p. 2.

<sup>13</sup> Public Education in Pennsylvania (official organ), May 1939.

(but) . . . those pupils who have the ability should be required to elect one." That is the common situation: they are *required* to elect foreign languages. There will be no need to require the neutral tongue; mere listing, with explanatory notes, will be sufficient. Say to any normal child, "You need a foreign language for your education"; he will ask, "Which one?" Explain: "An ancient or dead language—Latin or Greek; a modern vernacular—German, French, Spanish, etc.; or the neutral interlanguage, usable all over the world." His choice will be immediate: interlanguage. Thus speaks basic child-logic; this has been my experience again and again.

A prominent professor indicated the accepted values of foreign language study: <sup>14</sup> insight into the world; use in communications, radio and talking-pictures; successful conduct of commerce; knowledge of foreign people from first-hand sources; current literature while it is current; cultivation of precision, accuracy and clear thinking; insight into other minds and comparison with our own. Well, which will give broader insight—the language of one country, or that of the world? Which is a wider means of communication and commerce, a national vernacular or the world auxiliary? Which opens more doors to current literature—the idiom of one, or the medium for all? Which cultivates the mind better, vernaculars full of illogical exceptions and irregularities, or the logical *linguafranca*?

Life itself compels the choice, except for the few individuals with a flair for languages. The generality cannot afford to spend time on more than one foreign tongue. Which one, may vary with ancestry, or with the unneutral advice of particular language-teachers. The unbiased, neutral candidate is interlanguage, as the *first* to be studied after the national tongue, because of its in-

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<sup>14</sup> Pargment (University of Michigan): "Why Study Modern Foreign Languages?" Pamphlet, 1932.

clusiveness and its humanism. It will not eliminate the others, but will rather lead up to them, feed them, help them by promoting a better background of preparation. Teachers of other languages will not be displaced, but transferred; for anyone of them, by his training, can become a linguafranca teacher almost overnight.

Children miss this opportunity only by their parents' sin of ignorance. Like the boy who got his father's help to do math problems, and when dad couldn't do it, commented sadly, "So *I* have to get a beating because *you* can't do these problems!" Yes, parents' ignorance still is visited on their children in many ways, and deprives them of many opportunities. Including the study of the interlanguage. If parents knew about it, and demanded it, children would be studying it as the *first* foreign language.

Once opportunity is given, the neutral tongue will generally be chosen first. Then many developments in our civilization will be helped toward better and quicker fruition: communications; literature; cinema; travel and commerce. Linguafranca correspondence will multiply letter writing ten thousand times, exchanging worthwhile information and building friendly attitudes. Telegrams will fly between countries in myriads, exchanging important news, allaying suspicious fears and wild rumors. All this will build sounder, clearer-sighted public opinion. On January 18, 1944, for instance, an A.P. dispatch told of wide bitterness in Russia from Pravda's rumor of British separate peace talks. But with free communications, and use of the linguafranca, this rumor would have been scotched before it appeared in print, and could have done no harm. That is a sample of how the interlanguage would help public opinion. Pettifogging statesmen and obfuscating diplomats will be unable to keep the masses of people in the dark: from ten thousand sources, "murder will out." The laconic, cryptic communiqués so fa-

miliar today will become passé, giving way to adequate, honest statements; for many citizens would already have the information through interlanguage correspondence.

With general knowledge of the world auxiliary, news-gathering will be immensely easier. Correspondents and newscasters would exchange information back and forth with greatest ease. Radio audiences would daily hear reports from points where events were taking place. Children hearing them would build up broad funds of accurate information, and sound views. Statesmen hearing them would know more definitely and clearly the state of public or foreign opinion, which would help to keep their policies in paths of righteousness.

As James L. Fly, chairman of F.C.C., said in a Blue Network broadcast of July 31, 1943, "Radio can broaden the horizons of international understanding, for it knows no boundaries, and helps to keep the bombers on the ground." Right, provided you have a common language in which to broadcast, that is, a world *lingua franca*. Otherwise you inevitably repeat the age-old errors of misinterpreters, mistranslations, misunderstandings, and resentments, instead of the mutual understanding and respect that form the basis of peace.

All this would be reinforced by cinema's universal appeal. Talking pictures today still enthrone *national* culture. Thus in the English picture "The Lady Vanishes," a British character says to the continentals, "It's lucky *some* of you foreigners speak English." They could have retorted: "It's lucky *some* of you Britons speak our language." Thus, national egoism is embalmed in the language, often to a critical degree. Ray Stannard Baker's biography of Woodrow Wilson has a chapter entitled "The Battle of Languages," describing how the British and French at Versailles struggled for their own vernaculars as sole official language of the Peace Treaty, and finally compromised on both. And history's judgment on



that treaty is now set. The world auxiliary, on the other hand, has no connection with imperialism. Small nations justly fear a national vernacular made into international auxiliary as an instrument of political domination, whereas the neutral tongue could not give any such advantage, and could not stir such fears.

Unwillingness to try the linguafranca will need much explaining, in days to come, when it will be a common-place. I suppose one cause is the natural conservatism of human nature, like that of the old churchman who heard about the American Bible for the first time. "Well sir," he said, "if you don't mind, I don't care to change. If King James's version was good enough for St. Paul, it's good enough for me." And in similar spirit, our uncritical liberals think to themselves: "So many great men before me have managed with the language-bar; so who am I to try and overthrow it?"

On cinema markets, the effect of this fear is ever more restrictive: each country demands pictures in its own vernacular. At first, separate casts duplicated the pictures in various languages, at prohibitive cost; but import quotas became smaller and smaller. Then the war closed many foreign markets entirely. At one time capital was exported and foreign studios were set up; but double-taxation, citizenship-regulations and other difficulties made this impractical. Even a return to silents was proposed.

A few clearer-visioned leaders saw the answer: auxiliary language. Said Fred Niblo:<sup>15</sup>

"American films are losing popularity abroad, owing to different languages. Actors cannot learn to speak many foreign languages. . . . The only way to keep the foreign markets will be through a neutral international language."

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<sup>15</sup> In an interview, *Esperanto*, January 1929.

And Director Clarence Brown added: <sup>16</sup>

Talking pictures will make it absolutely necessary for the world to have a common language.

Actor Sid Chaplin was more definite: <sup>17</sup>

By inventing talking pictures, Americans made a present to other nations of a picture monopoly. . . .

There is no way around this until a world language such as Esperanto comes into recognition.

Producers long hesitated to try this solution, until dictators' bans and national sensitivities forced them to seek a neutral speech. Then Esperanto entered experimentally into "Idiot's Delight," "Road to Singapore," and other recent pictures. The experiment succeeded, and promises increasing development. Once it becomes general, the American movie industry can recapture world markets. At the same time American markets can absorb more of foreign pictures, with *mutual* benefit. Then pictures will accelerate, broaden, and deepen the interchange of understanding between cultures, peoples, and countries. They will reinforce magazines, communications, correspondence, and other means of culture, in educating humanity into a finer civilization of world fellowship and peace. As the prominent radio program "For This We Fight" emphasizes for its rallying theme: "Neither war nor peace can be won by arms alone, but by spiritual forces." That is, education for peace, with the help of linguafranca. As Sen. Claude Pepper said on that program July 10, 1943, "Nations must have a way to talk things out." Inter-language is that way.

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<sup>16</sup> *Interview*, October 28, 1928.

<sup>17</sup> In *Everybody's Weekly*, December 19, 1928.

*"Literatura Mondo" (Literary World)*

"A symbol of cultural unity."

"A world-wide literary journal—in Esperanto."



## CHAPTER VII

### IT MUST BE DONE

*"Do it right or not at all."*

Language-Babel is a cultural problem with a cultural solution; yet so far only mechanical schemes have been tried. One of the best known of these is the Filene-Findlay system. About 1928, Professor Findlay of the University of Birmingham conceived the idea of applying the telephone method to international meetings. The speaker talks to a battery of interpreters, each of whom translates sentence by sentence into a transmitter. Each delegate has a switchboard at his desk, where he can plug in to hear whichever language he prefers. Edward A. Filene, of Boston, a great philanthropist, liked the idea and financed its trial by the International Labor Organization of The League of Nations. Other organizations tried it; World Power Conference and Rotary International among them.

The system was hailed as the solution of the language problem, and Mr. Filene deserves great honor for his interest in it. At first, it was thought that every speaker could use his own vernacular, for maximum eloquence; but, too many interpreters were required. It was too expensive, and competent interpreters for all languages could not be found. How many languages to provide wiring for, was a ticklish question. Leaving out a language was like a verdict of inferiority upon it and its people; such slights could hardly promote harmony or cooperation.

Presently it appeared that exchange of thought was not improved. Interpreters trying to translate sentence for sentence as the orator spoke, only distracted and confused him. Their haste and strain to keep up with him, gave no time to grasp his meaning accurately; many and serious mistranslations resulted. The audience still depended on the interpreter instead of on the orator himself. A Rotary delegate commented: "I was painfully conscious of my dependence on the one making the translation. . . . I would have preferred being able to understand the speaker directly." After such a conference, another delegate reported his impression as follows: <sup>1</sup>

To hear and translate simultaneously was impossible. They translated . . . at most a quarter, and accuracy suffered greatly. As a result, they stopped using the microphone, and simply translated . . . from the manuscript. . . . The chairman stressed the failures of such conferences and declared they would only succeed when they used Esperanto. The entire audience approved this opinion.

For the World Olympics at Berlin in 1936, the German committee invented a different scheme, involving a set of phrasebooks in many languages. Necessary expressions were listed in exactly the same order in all the books, and numbered from one to about 2500. The stranger wanting something would hunt up the proper expression in his own book and point to the number. The other person would find that number in his book, read what was wanted, and respond accordingly. A very clever plan, worthy of Nazi ingenuity, but unsatisfactory. Imagine needing something in a hurry, and having to search through 2500 expressions for it; if you were in pain, it might become a tragedy! I know of no other international gathering using this method since.

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<sup>1</sup> *Esperanto*, 1931.

Such systems are pure makeshifts, evading the question, not answering it. For a real solution to the problem, the basic principle must first be accepted: standard world-wide culture needs a standard world-wide language. Just as the metric system has become standard in world science, as the solar day is standard, so many other things need to be standardized: geographical names, currency, the calendar—and the neutral auxiliary language to embody them all. Why should speech be considered more sacred than all the other products of the human mind? "Ye shall have dominion over the beasts of the field," but not over our own speech? We shall have common ships, common measurements, common clothing, common music and art, common technology, and a host of other culture-products in common—but no common speech? Whether we like it or not, we *shall* have it. As evolution of language went from local dialects to racial linguafrancas it now goes on to world linguafranca or auxiliary interlanguage.

Evolution points toward it; common sense demands it; civilization suffers for lack of it; peace weeps for it. Let us have done with irrational resistances, and get in step with evolution! National life needs national idioms; world culture and international cooperation must use the world auxiliary language.

Most educated people judge this matter ignorantly by prejudice, often merely parading their vanity, like the fellow who opined Napoleon was a greater general than Bonaparte; and when his friend commented that they were identical, persisted: "Well, anyway, Napoleon was the more identical of the two." That's how some intellectuals often decide social questions, without study, but with vanity and prejudice. The question of interlanguage is often misjudged that way.

Then again, many people who accept it in principle disagree on what the neutral tongue shall be. This really is a serious question, for many kinds of auxiliary are

possible, and have been tried. Let us see what some of them were.

Most fundamental and natural, of course, are gestures; they are easy to understand, and universal. Smiles or tears, a shout or a shriek, frowns or fists, laughing or doubling in pain—these things need no translators. Even at this some are more apt or practised than others: thus a Polar explorer once got from an Eskimo chief a clear story of his hand-to-hand fight with a wolf—all in pantomime, without a single word of speech. For the simpler things of life this is quite possible; not for science, philosophy, technology, art, or any higher phase of culture. A stubborn Briton wanting to test this—in a French restaurant—simply pointed to item after item on the menu: first he got *consommé*, then *puree*, finally turtle soup. That was too much; so he pointed to the last item, got cognac, swallowed it hastily, paid the bill, and stalked out on his dignity. Tribes of Central Africa use a *lingua-franca* of gestures, corresponding to their well-known drum code. It was characterized by a scientist as a “mute Esperanto,” natural and universal, but too limited for high-grade culture.

Codes, too, can be very useful, as well as curious. There are flower and stamp codes; shorthand; telegraph code; flag and lighthouse signals; diplomatic secret codes, a host of others: new ones appearing frequently. Shorthand is perhaps the most complete; it writes anything, by substituting symbols for sounds. But one cannot *speak* shorthand—it is not a language; neither is any other code. The world-speech must be *speakable*.

The many jargon *linguafrancas*,<sup>2</sup> on the other hand, are real languages, writable and speakable. Their limitations are the irregularity of their grammar and the strictly local dialectal character of their dictionaries. Their in-

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<sup>2</sup> See Chapter 2.

terest and value, therefore, are too narrow; they are ineligible for *world* auxiliary.

Many "ethnic" idioms or "natural" languages also serve as auxiliaries: Latin; Greek; Arabic; English; French; Spanish, etc. In fact, *any* language, when used in communication between people to whom it is not the mother tongue, becomes an auxiliary tongue. *Any* vernacular, whether national or tribal or local, may serve that purpose. But, the hope that English or any other national idiom will become *universal*, seems chimerical in the present state of nationalism. Who would decide which one shall be world-wide? Or should the great empires fight that question out, as they do others? Then where is the neutrality? Or would numbers of population decide?

Once French stood first in world-diplomacy and polite conversation; now English seems to displace it in commerce, sports, radio, science, technology. In that fact many of the intelligentsia foresee English becoming by natural process the "universal" language. "Four hundred millions speak it already," so why not adopt it now? Well, if English is *already* universal, as many think, why are French, Spanish, Russian and other languages so much taught in our schools and colleges? Why waste time on them? Why is the United States Army training men in all the languages of Europe, if English is universal?

Let us check the facts. The Anglo-Saxon population, to which English is native, would include: <sup>3</sup> Great Britain and Ireland, 50 million; United States and Canada, 145 million; other British dominions, 15 million; Anglo-Saxon merchants, professionals and expatriates throughout the world, 5 million, which gives a grand total about 200 million, not 400 million as claimed. The 450 million Chinese and 350 million Hindustanis would win by many noses.

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<sup>3</sup> Figures adapted from *World Almanac*, 1938.



India's 350 millions cannot be added to the English-speaking world, said Professor Edmond Privat : <sup>4</sup>

English is used by Hindus mainly in publications intended for export. The English spoken by Hindus in India is very poor—unintelligible pronunciation and very poor comprehension. In reality, English is not much spoken by East Indians, contrary to general impression.

Well then, how does English stand as a language of *auxiliary* use? Intellectuals commonly believe that English is now the actual auxiliary tongue of the world. The following clipping is typical:

Although only ten per cent of the people in the world can read or write English, it is the language used in fifty per cent of all newspapers, sixty per cent of all radio programs, seventy per cent of all magazines and eighty per cent of all correspondence.

But in "The Lady Vanishes," where the Britons are glad that *some* "foreigners" speak English, a number of Anglo-Saxons are caught in an Alpine hotel that trades on such visitors: yet they have difficulty getting understood. A common experience, that, and hardly a sign of universality! Even if "foreigners" could speak English with Anglo-Saxons, they might not use it among themselves; there it still would not be *their* auxiliary. However, English is very widely studied by children in advanced countries. But no more of them learn to speak it, than Anglo-Saxons learn to converse in French. Most of them promptly forget it, once out of school, as Anglo-Saxon children forget their French, Spanish, etc. In point of actual fact, English seems no more universal an auxiliary than any other language.

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<sup>4</sup> *Esperanto*, February 1932.

Too bad—for it is about the simplest of the great national culture-tongues. Many sailors and immigrants seem to pick up some of it pretty readily. Its vocabulary is highly international, being so largely of Greco-Latin derivation. But the spelling!—and the idioms! These are its great headaches for foreigners. Like the other vernaculars, English is mainly idiomatic—full of turns to learn, like life in the navy: “At night you turn in, and when about to turn over, someone turns up, and shouts, turn out!” Professor Sapir, prominent cultural anthropologist, gave his scientific judgment of English thus:<sup>5</sup>

English has not many paradigms to learn . . . but this very absence of specific guide-posts leads into quandaries . . . behind the appearance of simplicity is a hornet’s nest of bizarre and arbitrary usages . . . the apparent simplicity of English is purchased at the price of bewildering obscurity.

Nevertheless, its natives like it, because those very obscurities and bizzareries give it that homey flavor and humor which they prize so highly. No French anthropologist could make a slip like this: “Under the term men, I take the liberty of embracing women.” Or base a joke on English and American usages, like this:

Londoner, in Maryland: What do you do with all this fruit?

Orchardist: Oh, we just eat what we can and can what we can’t.

Londoner, back home: When I asked what they did with all the fruit, he replied that they *eat* some and *tin* the rest.

Neither do other languages tangle their pronunciations in this way:

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<sup>5</sup> Function of an auxiliary language.

American: I must see the castle of Chol-mon-del-y.

Londoner: Never heard of it.

American: You know: C-h-o-l-m-o-n-d-e-l-y.

Londoner: Oh yes, Chumley! Yes, and when I get to

America, I must see Niagara Falls.

American: Never heard of it.

Londoner: You know: N-i-a-g-a-r-a F-a-l-l-s.

American: Oh yes, Nuffles!

It's fun for us, but what of the earnest foreigner who studies English? He grubs for years, and still can't pronounce or understand clearly; he finds different pronunciation and meanings in different countries, or even in different states. Oriental scholars who study it all through school and college still cannot use it smoothly. Diplomats and scholars trained in languages go to conferences, and there Dr. Shenton noted, one hears forty different kinds of English. They don't *murder* the King's English; they *butcher* it! Catholic churchmen, for instance, are highly trained linguists—they must be. Yet, on November 12, 1934, Pope Pius XI broadcast in English, and the A. P. reporter commented that "differences in accent and difficulties of transmission made it impossible for many of his hearers to catch more than snatches of his message." Is it realistic to expect such a language to become universal, or even world auxiliary?

French, then? Another great culture-tongue with a glorious history! True, it has difficulties. But one must expect that: there is no royal road to learning. Frenchmen have no trouble with reflexive verbs—why should *we* complain? Still, Dr. Sapir judged,<sup>6</sup> that a language which, for instance, uses the one reflexive form for five distinct types—reflexive, reciprocal, intransitive, impersonal and non-agentive—cannot be considered linguistically perfect. To Frenchmen this may be awfully simple; but to our

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<sup>6</sup> Function of an auxiliary language.

perspiring students it is simply awful! At any rate, it's auxiliary use seems to be declining.

Many intellectuals pin their hopes on the combination of English and French, as the League of Nations did. But see what happened to it! Slighted groups inevitably become resentful and uncooperative; this happens every time. Sitting through hours of Babel—straining to understand, unable to question or discuss—is bound to bore and disgruntle many. In their disgust, impelled by national egoism, all they can think of is *more* languages, *more* translating. Confusion worse confounded! That's the inevitable accompaniment of the translating system, which the world foolishly accepts. Like the palm-reader who said to the young man, "Up to 37 you'll have troubles"—and after that?—"You'll get used to it." Peoples are so used to language troubles, they accept it unnecessarily.

Other "ethnic" tongues also have been proposed for auxiliary: down to Flemish, Danish—this latter by the great French philologist, Paul Passy—and Malayan! Some have suggested a combination of three or four; English, French, German, and possibly Russian! To these thinkers, apparently, Chinese, Hindese, Arabic, Spanish, Italian, and many other culture-tongues were not worthy of consideration. But—would their natives tolerate being thus made culturally inferior? So, linguistically, Dr. Sapir<sup>7</sup> judged them all equally unsatisfactory:

No *national* language really corresponds in spirit to the analytic and creative spirit of modern times . . . we are coming rapidly to the point where they are almost more hindrance than help to clear thinking.

And Professor Collinson of Liverpool seconds this conclusion as follows:

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<sup>7</sup> Function of an auxiliary language.

No vernacular has a perfectly regular relation between form and function. . . . The *interlanguage* has the greatest harmony. Esperanto, for example, uses a plural ending only for plurals. . . . (Homa Lingvo, p. 18).

In such ways the linguafranca approaches logical harmony of form and meaning, where vernaculars fall far short of it.

So those who look at languages with open eyes realize well their multiplex complications, their masses of idioms divergent from grammatical rules, their slangs and colloquialisms, their duplicating synonyms, homonyms, and rhetoricisms, their divergent spellings and pronunciations. All beautiful and savory to the language-lover,<sup>8</sup> but rather a time-wasting nuisance to busy practical people.

Regardless of which vernacular were adopted, it would still demand translations and interpreters in international dealings, which still makes me think of the little altar-boy's comment to the visiting bishop who said he belonged to the Family of Christ. "Well, that's funny," said the child, "because you're not the child Jesus nor the father Joseph, and you're certainly not the mother Mary, so you must be the little jackass." Well, these international conferences with national languages are certainly not efficient or harmonious, so they must be failures. Because they are *multi-national*, not *inter-national*, thanks to translators instead of linguafranca.

Then, too, that ever-present nationalism always crops up and interferes. Language-*neutrality* is essential. To achieve this many have proposed reviving a dead language: Latin, Greek, Hebrew. Zamenhof, before coming to Esperanto, dreamed of leading a crusade to revive Latin. Being no longer vernacular, belonging to no living nation or race, it would be neutral, and let the dogs of nationalism

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<sup>8</sup> Guérard: Short History of International Language Movement.

sleep; it would not imply any imperialistic domination. All true; but whether it could be used for modern discussion, correspondence, broadcasting, literature, research, technology, etc., is doubtful. Thousands of everyday things and ideas, commonplace in modern life, have no corresponding word or expression in Latin. Terms had to be invented: handkerchief, locomotive, airplane, trousers, telephone—a host of others. To take the ancient language and inject these new invented words into it, is to *create* a *new* language. The enormous ballast of grammar and syntax in the ancient languages, which makes them such a burden to school children, likewise unfits them for modern life. Life today has too much to do, to spend *years* mastering a classical idiom for conversational use. Let the dead past bury its dead!

During the Middle Ages, before the vernaculars had developed enough for modern science, technology and commerce, Latin was necessary. So it became a life-time study, and its mastery the “*summum bonum*” of education: still very few mastered it well enough to converse in it, or write it correctly and fluently. No wonder it was discarded so willingly, once the vernaculars were fit to carry the burden of culture. And the linguafranca is even more fit, for any normally intelligent person can master it in a short time. It is truly the “Latin of democracy”: it would not need interpreters and translators, as classical languages would. So let us be bold, and let the dead past bury its dead languages. However, we can be tactful, like the little boy who wanted to cheer up his sick grandfather: “Grandpa, do you want to be buried with music?” Let’s inter the old translating system with music.

But minds devoted to the past cannot give it up; so they propose to *simplify* an ancient language, and use that. This involves simplifying the grammar, regularizing its syntax, modernizing its vocabulary and alphabet. When all that is done, they have a *new* language—an artificially constructed one. Such is the new Hebrew of Palestine,

the new Erse of Eire, the proposed Neo-Latin or Neo-Greek for linguafranca use. But if we are to consciously *construct* our auxiliary, why not do so rationally and basically? Every national vernacular—every culture-language—is partly constructed, and goes on being *re*-constructed gradually from generation to generation. Why gag at doing a thorough job—from the ground up—for the world linguafranca?

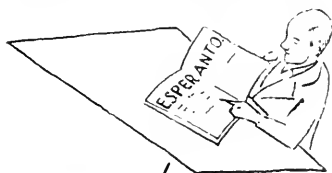
The language question won't be settled until it is settled right. In this we can paraphrase the landlady who said sternly to her new boarder, "I like my lodgers to pay their rent promptly." The boarder agreed: "Just what I like; promptly or not at all." The language problem too will be solved right only with the constructed linguafranca.

Most of these *constructed* languages were *brain*-children, spun from the author's imagination; they all failed. Some were made more natural, but too complex; these also failed. Others again attempted simplification of living tongues; none of these was adopted by more than a handful of individuals. Lastly, came those which *distilled* common elements from the most important vernaculars; these have been more or less successful. Obviously a world auxiliary intended for "cosmopolitan conversation" must be speakable, not a code; for a modern world it must be modern and neutral. Hence the success of rationally constructed languages derived from the leading vernaculars.

CHILD STUDYING LATIN  
FALLS ASLEEP



CHILD STUDYING ESPERANTO  
ALERT AND ENTHUSIASTIC



WHAT A DIFFERENCE/

## CHAPTER VIII

EUREKA!

*"Now it can be done."*

Three methods of construction are possible: the apriori; the aposteriori; the mixed method.

Apriori: The philosopher loves to classify ideas, arranging them systematically under headings and sub-headings. By assigning to each class and sub-class some symbol—a letter, a number, a sign of the zodiac, or what not—he has a philosophical system or idea-code, which is purely artificial, but possible. It would have no resemblance to every-day language, for it would consist of unpronounceable combinations of symbols, looking like complicated mathematical equations. It might delight the philosopher's mind, but it would be unspeakable. Apriori systems have never been adopted.

However, it is possible to form an apriori code, and mould it into pronounceable words, by adding vowels and shaping the symbols, into combinations that look like a natural language. This is a semi-apriori method, which yields semi-artificial systems. They become speakable, but extremely complicated; too great a burden on learning-time and energy, memory, thinking. It is also possible to take elements from natural languages and modify them according to an apriori code; this is the mixed method. One such system, Volapük, attained great success for a decade, then exploded, with lasting discredit to all apriori methods.



Finally the *aposteriori* method emerged: Take any group of living or natural ethnic tongues or vernacular languages; compare their grammars, and distil out their common principles; compare their vocabularies, and find forms of words that are more or less common to the group. Put the common grammar and the common vocabulary together; there you have an *aposteriori* language, scientifically constructed, and bound to fit the group from which it derived. The method has long been used by comparative philologists and cultural anthropologists, in studying languages and their relations; but only recently has it been used to *form* a language. It is purely inductive, proceeding from the known actual tongues, to the unrealized, but equally actual common language. An idiom thus constructed out of natural elements would be natural, not artificial; it would be easy to recognize, easy to learn, easy to use. By including in the comparative study for its formation Oriental as well as European languages, you would get a product truly universal in appeal, suitable for the entire world. Several such systems have been made, and found successful.

Some people still condemn them as “artificial,” without studying them, because they did not “*jest growed*” like Topsy, but were consciously constructed. These people forget that most things in civilization are artificial inventions, but accepted for their usefulness. The *lingua franca* too can be accepted and used for its value, not prejudged or condemned without investigation. We must not imitate the guests of the philosopher Buffon, who saw a sun-globe in his garden, and theorized prolifically why it was hotter on the shady side than on the sun-side, until the gardener explained that he had just turned it to prevent overheating. Opposing the interlanguage, without investigation, is just as theoretical and unproductive as those guests. For it misinterprets the meaning of artificial to suit themselves, as the German student did, who wanted

to excuse his boozing: The drinker sleeps well, which is certainly no sin; therefore the drinker is a good man. Prejudice against interlanguage is just as artificial as that; it didn't grow out of the ground or on a tree, so it must fail. Just as telephone and telegraph and radio did, I suppose; just as railroads and steamers and airplanes did? No; let's not fall into this artificial pit of artificiality, concerning *lingua franca*.

For note: *any* language is a natural and living idiom, so long as any group of people *uses* it. If the constructed auxiliary language is used, it is not dead, but living, not artificial but natural. The philologist E. V. Collinson, of Manchester, points out in his monograph "Human Language." (p. 20) that every child must *learn* his mother-tongue by a long process of trial-and-error imitation; this is really an artificial process. So no one is *born* with his vernacular, but must acquire it artificially by learning-process. If we don't object to learning our mother-tongues artificially, why object to learning the interlanguage? Why draw such an artificial line? To do so is as unrealistic as the doctor suggested, when he remarked that a girl's face used to be her fortune, but now it's her druggist's fortune. Beauty is laid on, today, like clothing; if you don't object to that, you have no right to call the *lingua franca* artificial. The crucial question is: is it practical? practical for commerce and culture, for Orient and Occident, for the educated and for the simple, for speaking and for writing? Can it develop organically as a functioning idiom, in order to serve a developing civilization of peace? And the answer is, Yes! It is not only practically possible, but actually here and functioning, though on a restricted scale. It is in use among a couple-hundred-thousand people: it should be in use by a billion; then it would help to change the world. In short, the world-auxiliary is *here*, waiting for general use.

But I do not mean a *universal* language; that means one single idiom or vernacular used by all humanity as mother-tongue or native-language. History has no record of such a universal tongue, and probably never will have, if human psychology remains constant. For people living in isolated valleys, deserts, islands, forests, inevitably develop distinct dialects. So long as isolated communities shall exist, so long a single universal language is unlikely—nor is it needed. World-civilization doesn't need a single *vernacular*; it does need a single auxiliary, the world-interlanguage.

Some fear that the lingua franca will displace or destroy the national tongues. Zamenhof claimed to the contrary that it will help them. By freeing people from the burden of studying many foreign languages, it will give more time and energy to concentrate on our own native tongues, to master them more thoroughly and creatively. Thus we will come to speak our mother-tongues more purely and correctly; instead of always mixing in words and expressions from foreign languages, we will develop these from our own. Thus the interlanguage will help the national languages.

Medieval civilization had its interlanguage in Latin; but modern civilization outgrew that. Thousands of modern things and ideas forced the inventing of new words and terms; these penetrated by commerce and correspondence, in some form, into all modern culture-tongues. The result is a vast stock of common vocabulary, that Zamenhof was the first to discover; a world-dictionary. Simultaneously, the Latin alphabet spread by natural appeal, gradually displacing Runic German, Baltic, and other old scripts. Grammars likewise simplified, impelled by logic and economy. These are the actual elements of the actual world-auxiliary, on which aposteriori systems drew.

In the Topsy-sense, of course, the neutral tongue must be artificial, since it must be constructed consciously. But

so is the English language, in good part. Listen to the *Encyclopedia Britannica*:<sup>1</sup>

Old English was brought to Britain by German tribes. They adopted many Latin words. . . . The Danes and Norwegians invaded England, leaving many of their words, which either displaced the Saxon, or remained side by side. . . . King Alfred and his successors established the hegemony of Essex, making its dialect the common literary standard. . . .

The Norman Conquest introduced changes in spelling, selecting London's dialect as language of government.

Here is a story shot through with hegemony, conscious selection, adoption; all conscious, deliberate, artificial changes.

Yes, but what of more recent development? Well, listen to Prof. Otto Jespersen of Copenhagen, a world-authority on English:<sup>2</sup>

The Normans became masters . . . therefore many French loan-words (p. 70). . . . It was natural for lower classes to imitate expressions of the rich (p. 84) . . . The Renaissance was felt in England in the fourteenth century; since it, invasion of classical terms has never stopped (p. 105) . . . many French words were remodelled into closer resemblance with Latin originals (p. 106). . . . New ideas and habits demanded expression. . . . They drew upon Latin and Greek in preference to native words . . . quite a number were coined (p. 112) . . . Latin influenced English also in style and syntax, by study and imitation (pp. 116-117) . . . English has borrowed from other languages also. . . . It is more inclined to swallow foreign words raw, instead of translating them (p. 139).

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<sup>1</sup> Eleventh Edition; article, "English Language."

<sup>2</sup> Growth and Structure of English Language.

So, the development of modern English is a story of conscious imitation, borrowing, remodelling, coinage, swallowing raw; all an artificial process. So much for "natural" English.

What of French? Britannica tells us again:<sup>3</sup>

Old French had many dialects . . . one region could not understand the other. . . . "French" meant the northern dialects. . . . (It) monopolized the field, pushing other dialects to the background. It ousted Latin from legal use and made French compulsory. . . . Efforts of writers in the sixteenth century resulted in a hotch-potch of terms raked together from all dialects, or coined from Latin and Greek models.

. . . .

Again monopoly, compulsion, concoction, adoption, and coinage of terms; yet all considered "natural." Similarly, the German language: Martin Luther found a chaos of dialects, which he selected and fused into the new Middle-German, in order to make a standard tongue for his German Bible.<sup>4</sup> He did an excellent job of *construction*. Since then, extensive borrowings from Greek, Latin, French, English, and elsewhere. Thus with "natural" French and German; thus with all natural languages.

No wonder, then that the Russian anthropologist Marr declared<sup>5</sup> that since speech is created by man, there is no "natural" language; all are artificially created by social process. Hence he foresees in the future a single universal language of a new system, not yet existing. And since all languages are socially created by more or less conscious construction, or by admixture, there can be no logical objection to a consciously constructed auxiliary language.

<sup>3</sup> Eleventh Edition; article, "French."

<sup>4</sup> Britannica: article, "German."

<sup>5</sup> Andreev: *Revolution in Linguistic Science*, p. 34-35.

Thus these so-called "unnatural" processes are really natural, as language itself is natural, as all human products are natural. Medicines and clothes don't grow on trees, yet we accept them as natural. Cooking of food is not in Nature, yet natural, for they employ natural forces. Only God can make a tree, but man can trim it, fertilize it, and otherwise improve it, by applying his knowledge of natural processes. So too with languages: those mixtures, imitations, borrowings, coinages of words, etc., are all natural processes of improvement, by human effort. The zenith of this process, the culmination of linguistic evolution, is the conscious construction of a scientific interlanguage for auxiliary uses. Languages are neither sacred nor taboo; if it is right and natural to construct clothing, houses, machinery, for our bodies and communications, why not a language for our minds? If we are to have dominion over the birds and beasts, why not over our own speech? If we can unite our bodies by artificial ships and railroads, our voices by artificial telephones, why not our minds and hearts by an "artificial" language?

Several distinct types have been constructed, but in hundreds of attempts. One group is purely of Latin base, Neo-Latin, such as Interlingua. A second group attempts to fuse English, French, Spanish, and other present vernaculars; such is Occidental. Others make various racial mixtures: Slavic, Scandinavian, Arabic, Malayan, etc.

The practical success of constructed languages was demonstrated in 1930 at a conference in Paris, where six of them were represented. *No* translations were made; all present were thrilled to find themselves understanding each other without trouble. They all signed a manifesto on the successfulness of constructed interlanguages, and drew up a formulation of its requirements: correspond to general mental habits; represent established speech-ways; be flexible and adaptable; be easy; help in learning other languages. And Prof. Collinson of Manchester added in

comment, they should have the power to evolve, "For we don't want a straight-jacket, cramping emotional expression." The conference agreed that that language should be adopted which best demonstrated "its ability to serve with maximum efficiency."

That points to Esperanto, which to date has the widest base of construction and the widest appeal, shown by its half-century of successful experience. It takes off from comparison of several modern European languages (English, French, German, Polish, Russian, perhaps Lithuanian) with two classical languages (Latin and Greek), and one Oriental language (Hebrew). From the West came the principles of inflection, and the simplification of the grammar; from the East came the agglutinative word-formation, a feature which is common to Oriental tongues, and therefore appeals to all Easterners. Since it has the simplest of inflections, it appeals to the Westerners.

Esperanto's alphabet is Latin, simplified and regularized: five vowels and twelve simple consonants, plus five supersigned consonants. No silent letters; but occasional elision of A for euphony. Tonic accent is penultimate and invariable, facilitating poetic meter. The vocabulary is broadly Indo-European and international, as indicated by the following table of samples:<sup>6</sup> (p. 110)

✓ Zamenhof's story told how he found this stock of international words, and used them. Eighty per cent of Esperanto roots appear in some form, with related meaning, in the large majority of modern European languages. A large proportion have penetrated also, by cultural processes, into Oriental languages. Thus a high percentage of Esperanto words are readily recognizable in print by any educated European, Asiatic, African or American. Even many phrases have international character, like *brodkasti*, to broadcast. Basically, therefore, Yorkshire-

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<sup>6</sup> Adapted from Privat: History of Esperanto, Vol. I, p. 17.

<i>Sanskrit</i>	<i>Gothic</i>	<i>German</i>	<i>Greek</i>	<i>Latin</i>	<i>Italian</i>	<i>French</i>	<i>Esperanto</i>
Bhratr	Brothar	Bruder	frater	frater	fratello	frère	frato
nabhas	nibls	Nebel	nefele	nebula	nebuloso	nebuleux	nebulu
hyas	gistra	Gestern	Hthes	Heri	ieri	hier	hierau
rudhira	rauds	rot	eruthros	rufus	roggio	rouge	ruga
dama	thurian	Zimmer	domos	domus	domo	domo	domo
dua	twai	zwei	duo	duo	due	deux	du
tri	threis	drei	treis	tres	tre	trois	tri
pitr	fadar	Vater	pater	pater	padre	père	patro
kas	wer	wer	kos	quis	qui	qui	kiu
—	Hund	Hund	kordia	cor	cuore	cœur	koro
cvan	hairto	kennen	kunos	canis	can	chien	hundo
jñau	hunth	Knie	gnomi	gnosco	cognosco	connaître	koni
janu	kunnan	kommen	gonu	genu	ginocchio	genou	genio
gam	knu	warm	bajno	venio	venire	venir	veni
tharna	quinan	—	thermos	formus	—	thermes	varma



✓ man Joseph Rhodes averred,<sup>7</sup> Esperanto is not artificial. It didn't invent words, but selected them, adjusting form and spelling to its new phonetics and grammar. But the words retained full life and freedom of action in a new and wider setting. Esperanto is thus a composite photograph of European languages, he thinks; no more artificial than the gardener who selects, trims, controls his plants to favor their growth. Esperanto's words grew from the tree of living languages; it is as well-born as any other, and right from the beginning produced fine literature.

✓ Each word-root is invariable, but adds different inflectional endings; it retains its root-sense as a base, modifying the exact meaning according to the inflection. Thus the one root, by exchange of endings, may be formed into a number of related words: telefono; telefona; telefoni; and so on. In addition, an extensive list of prefixes and suffixes, derived from the principle languages, permits still further derivation of meaning and formation of words: telefonadi; telefonisto; etc. This enables one to make up words as needed, without burdening the memory. In sum, each Esperanto word-root, with the inflections and affixes, may produce up to fifteen or twenty words, without burdening the memory; thus an Esperanto key with 1500 basic roots equals a dictionary of 25,000 to 30,000 words.

The affixes give great flexibility. All Aryan tongues use them occasionally to build words; Esperanto does it systematically. Cases like farmer-farmerette, tiger-tigress, are sporadic in English; they are more common in German with groups like Prinz-Prinzessin, König-Königin. But such formations are regular and commonplace in Esperanto, with its thirty-nine prefixes and suffixes, forming a category of idea-elements. Each affix is applicable in all cases where it makes sense, enabling users to form words at will, to be tested by use and stabilized by general acceptance. To illustrate: patro-father; patrino-mother; ge-

<sup>7</sup> Joseph Rhodes, preface to "Esperanto Rhymes."

patroj-parents; bopatro-father-in-law; bopatrino-mother-in-law; prapatro-ancestor; patriĝi-become a father; patriĝi-make a father; patra-paternal; patre-paternally; gepatra-parental; patrina-maternal; prapatra-ancestral; patreco-fatherhood; patrineco-motherhood; patrine-motherly; patriniĝi-become a mother; and so on. No other language can do this so extensively, logically, systematically, easily, understandably. It makes the learning and use of Esperanto easy, so that Prof. Collinson, in the preface of his monograph on Human Language stated that it is of immense value in expression.

Compounds thus formed naturally have a total appearance different from the root; to a beginner they might seem unrecognizable. But once learn the affixes and inflections, with a couple of hours study; then compound words immediately become clear: telefoni—to telephone; telefonadi—to keep up a telephone conversation.

✓ The grammar can be printed on a single page, having only sixteen inflections: one each for six verb-tenses; six for the participles; four for the other parts of speech. Esperanto's grammar is not quite 100% regular, but is logical, with its parts harmoniously adjusted to each other. It attains approximately optimum inflectional simplicity and regularity, with flexibility of use. The Indo-European languages developed excessive conjugations and declensions; Esperanto replaces these with its one page of grammar, its single plural letter and single accusative letter. Compound tenses are formed with its six participles and its single verb To Be as auxiliary.

✓ How easy Esperanto is to learn, Zamenhof illustrated with an incident in his essay "Essence and Future of the International Language." Some Swedish students came to Odessa in 1895, knowing no Russian; a local journalist wanted to get an interview, but knew no Swedish. They were Esperantists, so he spent the day studying Esperanto, and that evening he got his interview.

Zamenhof left punctuation to develop freely, hence it varies slightly between countries, according to national habits. Said he in 1891, in answering a letter:

... everyone can punctuate in Esperanto as in his national language ... since the matter is not important, we consider that the time is not yet ripe to lay down strict rules for these details ... usage will gradually develop definite rules.

An Italian biologist gave another instance of its usefulness for scientists.<sup>8</sup> He had studied Latin for eight years, he said, and been a good student, yet had difficulty with Latin articles on radio-biology. But after eight weeks study of Esperanto, he could read the articles in Esperanto, or translate into it. An English tutor of French gave a literary example: he translated a piece of French prose with many errors; but with a one-page Esperanto grammar, and a vest-pocket vocabulary, he translated into Esperanto almost correctly, without previous acquaintance. A Danish educator gave further illustration in that field: she attended the New Education Fellowship at Helsingfors in 1930, and had the task of putting the daily programs on a bulletin-board in various languages; she found the Esperanto versions most popular, even among natives of the Romance languages.

Esperanto therefore conforms fully to criteria for the interlanguage laid down by Prof. Edward Sapir,<sup>9</sup> expression of logical categories; simple and regular grammar; richness and creativeness. He judged Esperanto to contain the foundations of a truly adequate interlanguage. The values he saw in it are: help in freeing the human spirit, "since man will dominate the language, and not the reverse"; and "it will sharpen insight into the logical structure of expression." Which gives background to the state-

<sup>8</sup> Dr. Arnaldo Veneziani in *Heroldo de Esperanto*, Dec. 22, 1935.

<sup>9</sup> Pamphlet, *Function of an Auxiliary Language*.

ment of Abdul Baha in 1913 to Théophile Cart, president of the Esperanto Academy:

Orientals will learn Esperanto easily. They learn English and French rather well; therefore should have no trouble with Esperanto, which is much easier.

But with all its logical regularity, Esperanto is not dry or dusty; it is filled with the sparkle of humor, facilitated by its free composition of words and terms. It is easy to make surprising new forms, humorous new combinations, far more than in the vernaculars, with their fixed traditions. For instance: "The cat kept jumping up on my desk and lying on my papers. So I slapped him, and said "ĉu vi aŭdas? (Do you hear)?" He replied, "Mi aŭdas" (mee-ow-das—I hear). No gathering can be jollier or more convivial than an Esperanto world-congress, much as they come from all quarters of the globe and all classes of society. It brings new color into many colorless lives, with its new friendships and insights. Dr. John R. Gregg, author of Gregg shorthand, noted this at London in 1930:<sup>10</sup>

I had a vague idea a so-called artificial language must be incapable of expressing human emotions.

That idea went by the board when I saw the audience rocking in laughter at the remarks of the presiding officer. There's something very human in a language that can make people of thirty or more nationalities join in hearty laughter.

Dr. Gregg thus showed that Yankees are not all mere dollar-chasers, and can appreciate finer, idealistic thoughts.

Humor, in a vernacular idiom, is national or regional; in Esperanto it is naturally world-wide, deriving from all countries, all races, all religions and viewpoints. Like-

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<sup>10</sup> *Esperanto*, 1931.

wise ethical feeling and political philosophies have the broadest scope. Vernacular writers inevitably must defer to nationalistic sentiments at risk of non-publication, or even ostracism; Esperanto writers can express the broadest, most uncompromising humanism and fraternalism, without danger of punishment. Chauvinists therefore are likely to condemn Esperanto as anti-patriotic. Hitler forbade Esperanto activity and membership; Stalin discouraged it; Raymond Poincaré banned its public teaching. But broad-gauge patriots who want their country right as well as mighty, cooperative as well as free, friendly as well as strong, consider Esperanto truly patriotic and helpful.

A Brazilian Esperantist gave illustration in literature.<sup>11</sup> The most brilliant products of Brazilian authors remain buried in the Portuguese language, which thus hides great treasures of national literature from the outside world. In the auxiliary tongue they go round the world, and make the author known in all countries.

Facility and clarity are good, but a culture-language needs vital flexibility and richness just as well. Flexibility, in particular, is the essence of life; it is the power of growth and evolution. Esperanto's system of affixes, which increases slowly with experience of need, gives it that vital flexibility. But also, its vocabulary has vitality: new words and expressions are added; older forms slough off or become improved; new combinations are made and tried out by use.

Besides vitality, Esperanto also possesses beauty, equal to the vernaculars. Radio tests in 1926 indicated the two languages most suited for broadcasting were Esperanto and Italian. However, we don't need Esperanto too natural, too much like the vernaculars; Braga of Brazil exposed that fallacy.<sup>12</sup> He once thought up some improve-

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<sup>11</sup> Ismael Gomes Braga, "Veterano," p. 41.

<sup>12</sup> Veterano, p. 86-89.

ments, so he thought, in the Esperanto phonetics, to make it more like the Romance; but his friends called them nonsense and gibberish. It revealed the human tendency to disrespect another language too much like our own as a caricature of it; that is why Brazilians and Spanish-Americans don't learn each other's languages. So Esperanto gains by not being *too* natural.

But that doesn't detract from its vigorous vitality. Dr. Sapir considered that the modern mind needs an engine of expression corresponding to the vigorous spirit of modern science; not mathematically perfect from the start, but progressively moving in that direction. Esperanto fits that criterion; usage, development, evolution were Zamenhof's guiding-words. He refused consciously to try and fix every detail of the language in advance, and insisted on leaving it to the influence of time and testing. He fixed only the fundamental framework, leaving the rest free for evolution. Thus even the phonetics was not made completely regular: the exact pronunciation of vowels may vary slightly according to the speaker's national habits, without dispute, so long as he is clearly understood; this avoids inhibiting tone-consciousness.

Some critics suppose from this flexibility that Esperanto must disintegrate into dialects and lose utility. That is humanly quite possible, but logically most improbable, with world-wide transportation and communications improving. These facilitate regular Esperanto correspondence and congresses, and the growing Esperanto literature, in which variations rub out by trial and comparison. Historically, however, languages do not break up into dialects; instead, dialects merge and fuse into national languages, or one dialect wins hegemony over the rest, and becomes national. Since Esperanto has no dialects to start with, it has none to fall apart to.

The language is a harmonious living organism, each feature organically inter-related with all the rest; the

whole thing works together against disintegration. Its many periodicals are the melting-pot in which linguistic dross burns out, and pure gold remains, to be woven into the woof of a permanent literature and language. Esperanto writers and orators try out new forms, and usage produces natural selection. Esperantists in conversation notice pronunciation, accent, construction, style and vocabulary of good speakers; thus poorer usage is corrected. Standards are maintained by textbooks and teachers, as with other literary languages. He who learns well learns correctly, and avoids erroneous habits. As there are no dialects to hinder the standard, only the standard can be learned. Dialects of Esperanto, therefore, are almost impossible.

My Russian anthropologist <sup>13</sup> supports me with conclusions from his study of Caucasian dialects. He found that mankind nowhere starts with a common dialect, but develops out of great diversity toward unity. The Indo-European languages, he believed, are not descendants of a common ancestor, but independent tongues tending by processes of contact and assimilation to become gradually more alike. The end-result should be, he thinks, a single unified Aryan language. Which already exists in the shape of Esperanto, a distillate of European idioms.

Its vocabulary is evolving steadily under the testing of use. Words become shortened (*asosacio* to *asocio*); guttural disappears (*hemio* to *kemio*); simple forms replace compounds (*komercaĵo* to *varo*); synonyms are distinguished (*akuzi*-accuse, *kulpigi*-to blame); new affixes are adopted (*ismo*-ism); new words (*tanko*, *olimpiado*, *brodkasti*); forms are euphonized (*centjaro* to *jarcento*). The result is vital functioning, not dead artificiality. Zamenhof's first exercise book in 1893 presented a crude, unpolished Esperanto; the second, in 1895, already showed finish and elegance. Correspondence continually cleared

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<sup>13</sup> Andreev: *Revolution in Linguistic Science*, pp. 35-41.

up principles and developed details, rounding out the flesh and blood of a living language.

For visual proof of all this, one should visit an Esperanto world-congress, as I did in 1932. I heard a stout ruddy-faced chairman who spoke with a Yankee twang, but turned out to be a Yorkshireman. A dark Tartar-looking man declared himself a Spanish physician from Burgos, who had only begun to study Esperanto two weeks before. Naturally errors are made, as in any language; but only horrific ones are noted, for everybody's idiom is no one's property, and no one can get offended. This eliminates timidity and improves eloquence. Naturally variations of accent and construction are heard, but no dialects; there is only one Esperanto for all. The more congresses and periodicals, the more the language becomes uniform. As the Lord Mayor of London remarked after a congress there.<sup>14</sup>

It was wonderful to see people of so many countries gathered together in such perfect harmony . . . without interpreters . . . all speaking one common tongue.

Visibly therefore, Esperanto is not a purely European lingua franca, as some have charged, but equally suitable for Asiatics and Africans. This drew thousands of Chinese and other Orientals to it as the simplified quintessence of European grammar and syntax, learnable in a fraction of the time required for the others, and serving as a stepping-stone toward them. Above all, it is politically neutral, lacking the element of domination.

Geographical names as yet lack a unified system in Esperanto, as in the world at large. Zamenhof suggested the suffix "lando" for all names: *Hollando*; *Skotlando*; *Pollando*. This was found clumsy and unnatural for many

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<sup>14</sup> *Esperanto*, 1931.



countries, and writers took up the ending "io": Italio; Latvio; Estonio. But it seemed unsuited in some cases (Meksikio) and something else was demanded; so the Esperanto Academy suggested "ujo": Francujo; Belgujo. All three methods are now in equal use, together with Esperantized native forms: Alĝerio; Norvegujo; Panamo; Novzelando.

This chaotic condition cannot be blamed on Esperanto; it belongs to the world itself. As the Latin alphabet has superseded several others, as the metric system is becoming standard over other measures, so Esperanto may in time help to standardize geographical names. Ethically, it seems to me, the correct base should always be the indigenous one common in the country or region itself. The natives themselves, I should think, have the best right to name their country: not Finland, but Suomi; not Switzerland, but Helvetia. Then an Esperanto ending would make it standard and world-wide: Suomio, Helvetio. This system would be convenient and economical: for diplomats, geographers, writers, newsmen, broadcasters, travelers, lecturers, correspondents, map-makers, textbook writers, etc. It also would help international relations, since everyone appreciates being addressed by the name he prefers; it expresses respect and friendship.

Théophile Cart, once president of the Esperanto Academy, once wrote an editorial re-telling an old Greek legend of the shepherd who discovered how to make music out of reeds. His companions ridiculed him, and went to the oracles for a judgment. They declared the new instrument unnatural, artificial, and unnecessary, in view of birds' and women's voices. But the young shepherd continued to play on his reeds, until his companions imitated him; finally it became a common instrument, that did not interfere with women's singing or birds' calls, but supplemented them. So Esperanto doesn't come to destroy or

displace national tongues or local dialects, but to supplement them for the good of humanity.

Confirmed Esperantists like to express their conviction in a parable: An Esperantist visiting in Spain was conversing with his host on the market-place of the latter's town, when a passing peasant stopped his donkey to listen, then politely asked what language they were speaking. When it was explained to him, he fervently exclaimed, "Thank God it has come at last!" Then he explained his emotion: "I'm a drover; I buy and sell donkeys and mules. In nearly every village I find a different dialect, which gives me trouble, and often costs me money. But not this little donkey of mine; wherever I put him up, in any stable, he always finds the same language, and is always at home. I often asked myself, why donkeys and mules are smart enough to have a common language, but not we humans."

Esperanto now makes us humans as smart as the donkeys. Unfortunately, many peace-workers and liberal leaders still don't realize it, and fail to look into it. Like the one I already quoted,<sup>15</sup> who said:

We aren't ready to select an auxiliary language; advocates of different proposals fight among themselves, and we can't decide which is best.

Which is a totally illogical attitude: the objective person does not withhold judgment when needed, nor judge by the claims of quarreling rivals. He studies the facts, evaluates the candidates, and decides accordingly. He doesn't accept anyone's say-so, but seeks to know for himself. That, the liberals and peace-leaders are *not* doing, with respect to linguafranca.

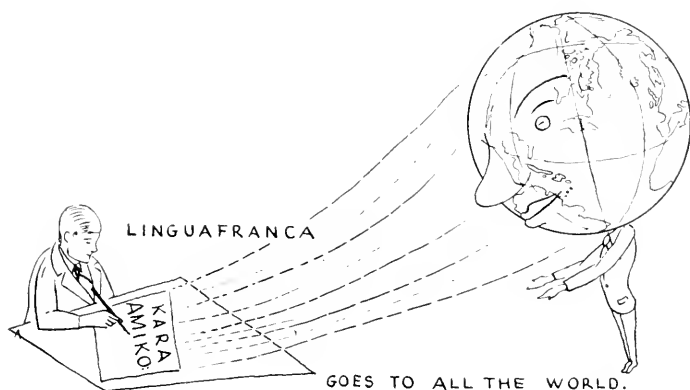
One is essential, but which one? Zamenhof noted, that the mere abstract idea by itself, or a vague project, can

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<sup>15</sup> Norman Thomas, December 1939, to the author.

get nowhere and do no good; it needs a completed, concrete, workable language, to live and function, as Esperanto does.

But in order to judge the question better, let us briefly review the development of constructed interlanguages.



## CHAPTER IX

### IT HAPPENED LIKE THIS

#### *A brief historical sketch.*

Thinkers have understood and studied the language-barrier for ages. The Biblical legend of Babel explains it thus (Genesis, II) :

. . . the whole earth was of one language and one speech . . . they said to one another, Go to ; Let us make brick . . . and build us a city, and a tower, whose top may reach unto Heaven. . . . And the Lord said, Behold the people is one, and all speak one language, and this they begin to do ; and now nothing will be restrained from them which they have imagined to do. Go to, let us go down, and there confound their language, that they may not understand one another's speech. So the Lord scattered them abroad from thence upon the face of all the earth, and they left off to build the city.

Here is a clear-cut hingeing of unity, harmony and co-operation on common language. The legend exists also in the Persian and Assyrian ; it must have been pretty widely held in ancient days.

Purification of speech was envisioned by Zephaniah (III, 8-9) :

Therefore wait ye upon me, saith the Lord . . . for my determination is to gather the nations together, that I may assemble the kingdoms ; for then I will turn to all the people a pure language, that

they may call on the name of the Lord, to serve him with one consent.

Here is a prophecy of religious and political unification, by means of unified tongue.

Galen (Claudius Galenus), famous Roman physician of the second century B.C., forecast an apriori code-system. The educator Quintilian noted that gestures are the common language of all men. Throughout the Middle Ages, astrologers and alchemists sought assiduously for a "philosopher's stone," a code in which to hide their secrets from the Inquisitors. The Abbess Hildegarde, about 1150, wrote a book on "Lingua Ignote" (secret tongue), while Duns Scotus and others sought a "universal" language by comparing various European, Asiatic and African dialects to find a common "original" base.

The Renaissance brought new ideas into this field as into others. In the 1500's Hieronimo Folengo's "Latino Macaronico," a simplified Latin, may have originated the comic figure of Count Macaroni. And about the same time Sheik Mohyieddin or Muheddin wrote a "universal" tongue named Balaibalan, which became a scientific legend. Even Sir Francis Bacon spoke of a cipher alphabet to write ideas. But the clearest forerunner of that time was the Spanish humanist Vives, in "De Disciplinus":

It would help humanity to have a single language for all people to use. . . . If Latin ever dies (it still ruled at the time) great confusion in all arts and sciences will result, producing serious disunity among peoples.

Hundreds of other philosophers dealt with the question more or less clearly; far too many to even list. I shall only try to touch some high-lights. Sir Thomas More, in "Utopia" spoke of a "rational" language; John Locke's "Essay on Human Understanding" likewise. For a really

clear idea of the matter, one must come to René Descartes, "father of modern geometry," who laid down the principles of the neutral tongue:

A single conjugation; single declension; single method of word-formation; tenses by affixes, listed in the dictionary, to refer to; "thus even uncultured persons could master the language within six months, while intelligent men will need only five or six days . . . A constructed language is possible and will be found. With its help, the peasant will be better able to judge matters, than the philosophers can do today."

Sounds like a description of Esperanto; but Descartes' own project turned out to be apriori, and has never been heard from.

Equally clear on the subject was the great Bohemian educator, Bishop Jan Amos Komensky (Comenius), whose 150 books included "Via Lucis" (spread of culture); "Orbis Pictus" (grand-daddy of children's picture-books); "Panglottia" (comparative philology). He dwelt often on a "new, perfect language" for world-science and world-unity; he instigated the London Academy of Sciences to construct a system, "which will be incomparably easier to learn than any natural language."

Another encyclopedic scholar who forecast Esperanto was Gottfried Wilhelm Leibniz: college professor at twenty; diplomat and statesman; advisor to Louis XIV and other monarchs; founder of academies; author on all subjects; inventor of the first calculating machine. At nineteen he wrote his "Ars Combinatoria," an apriori code, using numbers and mathematical symbols; but in later years he sketched an aposteriori system based on Latin. Said Leibniz:

The coming international society will gather all human knowledge, and construct a language for the spread of knowledge and truth . . . it will be the

greatest instrument of reason, but in it will be written even poems and hymns which can be sung . . . the final product of the human mind, which when completed, will make human welfare depend on man himself, for he will then have a tool for the eyes . . . no other discovery will equal this in importance. . . . If there were one language in the world, humanity would save one-third of its life, now sacrificed for languages.

After Leibniz, thinkers began to distinguish between *apriori* and *aposteriori* methods. Said Dr. Johann Joachim Becher, in 1661: "Every language is learned naturally at home as a mother-tongue, or artificially as a second language." The Italian historian Vico said the content of a language depends on social ideas; it was therefore possible even then to create an intellectual dictionary. Then the one and only Voltaire declared: "the variety of languages is one of the greatest misfortunes of life." Most concrete, however, was Maupertuis, in 1756:

All substantives the same ending; all numbers and cases the same letter; all adjectives and adverbs a single ending; one infinitive ending for verbs, and tenses formed by adding certain letters; such a language would have few rules. . . . It would be incomparably easier than the modern languages. (This from a French scholar!)

Almost like a blueprint of Esperanto!

Another clear mind was the historian Charles de Brosse, 1756: philosophic and cipher systems are a waste of time; "the basis for the universal language must be sought in the natural tongues." And the scientist Charles Fourier reaffirmed it:

All languages will contribute their best elements to the language of unity, which will not have the primi-

tive texture of French or any other, but will be rich and beautiful, the only one worthy of all humanity, for it will combine the genius of all races. (Imagine a French scholar calling French primitive!)

And Immanuel Kant, great German philosopher: "an auxiliary language will facilitate universal disarmament."

But let us come into contemporary "light," with Octave Mirbeau:

Civilization cannot progress very far, so long as the nations use conflicting languages, thanks to which they remain mutual strangers like the horse and the dog.

Herbert Spencer, too, in his autobiography, gave suggestions for the auxiliary tongue; and Karl Marx, father of "dialectical materialism," declared:

Every highly developed language of today consists of a prehistorically rudimentary tongue, raised to the rank of a national language. . . . It goes without saying, that people in time will become complete masters of this human product.

Friedrich Nietzsche, in "Thus Spake Zarathustra," has this to say:

Learning several languages hurts the mind by . . . arousing a deceptive sort of reputation, and indirectly by opposing the acquisition of sound concepts. . . . It loads the memory with words, instead of facts and ideas . . . as human interrelations must become more cosmopolitan, so the learning of languages becomes a necessary evil. . . . Sometime in the future, a new language will come into use, first for commerce, later for all cultural and human relations; this is as sure to come as airships. (A true prophet!)



Finally Abdul Baha, Bahai leader, in 1912:

Today one of the chief causes of the differences in Europe is the diversity of languages. We say this man is German, that other is Italian . . . they belong to the same race, yet language is the greatest barrier between them. Were a universal auxiliary language in operation, they would all be considered as one.

His Holiness Baha U'llah wrote . . . that as long as as international language is not adopted, complete union between the various sections of the world will be unrealized, for we observe that misunderstandings keep people from mutual association, and these misunderstandings will not be dispelled except through an international auxiliary language.

Now praise be to God that Dr. Zamenhof has invented the Esperanto language!

To this let us add a word from Tolstoi, the great Russian mystic; as quoted by Zamenhof in his *Chrestomathy*:

It is so easy to learn, that on receiving a little grammar and vocabulary, and some articles in it, after two hours of study I was able, if not to write, at least to read freely. Anyway, the sacrifices that any European must make to learn this language are so insignificant, and the results that would come if everybody, Europeans and Americans, would adopt it, are so great, that it is impossible to refuse the effort.

So much for the philosophers. But all their talk *about* the idea is not enough; *action* was needed. First to take action in this field was Delormel, during the French Revolution, with a resolution in the National Assembly:

In order to unite all men and nations in subtle bonds of brotherhood by means of a common, logical, regular language; since the national languages present irregularities at every step which make them difficult; but the new universal language was not to displace or eliminate the others.

It was ardently seconded by Citizen Baraillon, who begged them to "let Delormel help humanity find itself by eliminating the isolation of separate nations." But unfortunately the resolution was pigeonholed in committee, and stayed there.

First action among cultural groups was taken by the Copenhagen Academy of Sciences in 1811, offering a prize for a satisfactory *apriori* project; that prize was never awarded. Political recognition came much later, from the First Socialist International, at Lausanne, in 1867:

The Congress judges that a universal language and spelling reform would be a common cultural product and greatly facilitate the unification and brotherhood of peoples.

That same year, the International Linguistic Society, at Paris, appointed a committee to elaborate an *apriori* system, and founded a journal, "Tribune des Linguistes," to propagate it. The committee judged "it must be simple, euphonious, elastic, and capable of further evolution"; discarded the ancient languages and simplified modern languages as "unrecognizable, irrational, illogical, arbitrary, and difficult." It also discarded the *aposteriori* principle as "in the primitive embryo state of civilization." Thus it threw over the trend of history.

In 1870, at Munich, the Central Pazigraphic Society was told that "the universal language must be neutral, not any national tongue." And in 1887, at Philadelphia, the American Philosophical Society, founded by Benjamin Franklin, appointed a committee to report on the question of auxiliary languages. It came back with an unconscious picture of Esperanto:

Words drawn from the Aryan languages; a phonetic orthography; one sound, one letter; sounds easy for all peoples; with five basic vowels; the Latin

alphabet; a basic vocabulary of 1000 words common to leading European languages; simplest possible grammar.

When the committee learned of Esperanto, they approved it with enthusiasm.

In 1896-97 a German group issued a journal, "Linguist," to "unite all friends of interlanguage in a common effort to establish it," and arrive at a compromise of the various systems. An authoritative body was proposed, to evolve the final compromise system; that body was set up voluntarily and unofficially in 1901, at the Paris World Exposition, by a group of international congresses meeting there. They established a "Delegation for the International Auxiliary Language," generally called "the Delegation," which gradually increased its membership to 1200 scholars, representing 225 institutions and associations of learning. Then it named a committee to study all projects, and various academies debated the question. Its secretary and treasurer, Couturat and Leau, produced a monumental treatise, "Histoire de la Langue Universelle" (Hachette, 1907). Then they brought out a Reform-Esperanto project, named Ido, by Beaufront, the French leader, and attempted to capture the Esperanto movement for it, but failed.

In 1910 a neutral interlanguage organization, "Ponto" (the bridge), was founded at Bern, and made Esperanto its language. Presently it accepted a large subsidy to shift to Ido; by 1913 the money was exhausted, and Ponto disappeared. Another similar group was established 1911, the "Union for I.A.L. Bureau," with the support of various government officials. One of them promised to call an official conference, but the World War prevented that. Then the Union adopted Ido, and its support melted away.

After the War, another neutral journal was started, "Tolero" (Toleration), in which many new projects were published. It succeeded in establishing a new science, "Interlinguistics"—the study of the principles of auxiliary language. Then about 1922 the International Research Council set up a permanent committee on interlanguage, which committee incorporated in the United States in 1924 as the International Auxiliary Language Association (I.A.L.A.). This has worked steadily since then to study and propagate the question, without naming any specific project. Finally, in 1929, the British Society for Advancement of Science definitely declared that the interlanguage is necessary for dissemination of scientific data, and that an invented language would best serve the purpose.

All this time, a growing stream of linguafranca projects issued from the brains of thinkers. A large proportion were simplified vernaculars, with English leading. It began in London in 1847 with James Bredshaw; then Melville Bell in 1888 issued his "World English," and Henry Hall his "Oregon English," apparently on the Chinook base. Lentzer of London issued "Colonial English" in 1891; Zachrisson of Upsala his "Anglic" in 1929; and many others came between.

Other languages followed suit. Italian: "Lingua Franca Nuova" by Bernhard of Vienna in 1888; "Nuove Roman" by Puchner of Linz in 1897, and others. French: "Franzessin" by Lakide of St. Petersburg in 1843; "Pataiglob" by Bohin of Bohinville in 1898. German: "Weltdeutsch" by Baumann and Ostwald of Munich in 1915. Swedish: "Universalspråket" by Keyser of Stockholm in 1918. Spanish: "Salvador" by Gabidia of San Salvador in 1929; "Mundolingue" by Starrenberg of Valencia in 1923; and so on. Taking Welt-Deutsch as a sample, this is how they worked: it eliminates substantive capitalization, regularizes the spelling, simplifies the grammar; thus it no longer looks like German. No German nationalist

would approve it; no other nationalist would accept it. Thus for all simplified vernaculars.

Latest and most prominent of this type is "Basic English," by Ogden of London in 1930. Strongly financed, he gave it a world-wide début with much publicity and free distribution of many pamphlets. It made immediate appeal to language-teachers, with its basic English word-list of 900, which has entered into the museum of English-teaching. Ogden claimed Basic would be a bridge to the English language, making it easier for other nationals to learn. But he supplemented his Basic list with advanced vocabularies for science, commerce, literature, politics, sports, technology, etc., thus leading into all the complexities of full-fledged English. Basic thus never really simplified the language, but merely selected those elements suitable for rudimentary introduction to it. It is not much studied; I know no great organization that has endorsed it.

True simplification involves extensive modification, production of a new language, unrecognizable to the native, and almost as difficult to others as the original. Politically, it still would be un-neutral, sugar-coating the domination of the vernacular. Thus, shortly after Basic's appearance, German nationalists proposed a new "Grund-Deutsch" (Basic German), and French nationalists a "Français Mondial (World French)." It took the German psychologist Wundt to give the clearest expression to this attitude:

The world-language can only be a living real language, therefore can conquer (!) only thru the super-government of a world-empire, (Germany?)

So adopting any national tongue as auxiliary implies the imperial domination of that country. At least it gives that nation enormous advantages in commerce, communications, publications, art, etc. It suggests superiority over

the others, tending toward political hegemony. Any self-governing and self-respecting people will resent and resist it.

Thus, when Winston Churchill, in a speech at Harvard University gave his blessing to Basic English, a Chinese diplomat in Washington commented: "Why not Basic Chinese? A thousand ideographs would permit far more communication than Basic's thousand words. And why should China's 450 millions accept any form of English, any more than the English accept Chinese?" This is always the response to any vernacular proposed for inter-language.

To sidestep this touchy nationalism in tongues, many proposed simplified *ancient* languages. They, at least, are neutral! Politically, yes; but mentally, no. They have embalmed in them certain specific systems of highly inflected grammar and complex syntax; their vocabularies are largely obsolete, and lack many thousands of terms needed for modern life. Simplifying and modernizing these languages enough to make them usable, involves the making of a new language, not Latin or Greek, but NeoLatin or NeoGreek. In 1889 the mathematician Raymond Poincaré worked out a "Reform-Greek"; it was published in "Les Annales" in 1913. Then as a chauvinist politician he forgot his interlinguist interest, and in 1922 as premier forbade the propagation of Esperanto in public institutions. The leading NeoLatin project was "Latino sine flexione," brought out in 1904 by Peano of Torino, another mathematician; he rechristened it later as "Interlingua" and got a slight following, but no growth. That seems to be the final verdict on such projects.

The verdict of history, as of logic, thus throws us back on the purely constructed systems. Codes, as we have seen, are unsuitable for world-languages; nevertheless hundreds have been proposed. Gesture is so natural, so easy, so universal, it would seem simple to construct a

code of gestures with evident meanings, and thus make a universal language. Why not? Ballet-dancers, clowns and pantomimists gesture out whole stories; it must have possibilities. Quintilian described methods of teaching it in the oratory-schools of his day; the Venerable Bede (672-735) wrote a whole treatise on finger-language which may be the grand-daddy of modern deaf-mute language.

In 1887 an elaborate theory of gesture-language was published in Odessa by Professor Scherzl. Simple folk, he pointed out, grimace at tastes or odors, suggest height and width with the arms, bow or nod in greeting, tremble for fear and shout for joy, and so on. Also, as the poets endlessly seek words that sound like the idea (*Onomatopoeia*), so all languages carry numbers of such: *mama*, *dada*, *bowwow*, etc. Thus Prof. Scherzl constructed his "natural" language: mother-*mama*; father-*dada*; child-*nini*; laugh-*heehee*; dog-*bowwow*; eating-*nyamnyam*; and so on. "The child laughed" is "*nini heehee*"; "father beat the dog"—"*dada bombom bowwow*"; so "*meowmeow hap pipi*" means "the cat jumped for the bird." Really quite expressive, for a limited range of simple ideas; but hardly practical for literature, art, science, sports, diplomacy, technology. Rudimentary life might use it, not modern civilization.

Codes, as already noted, are far more advanced and useful: flag-signals, wig-wags, Morse code, many others. These all evolved gradually from experience. The light-house flash system, for instance, probably grew from the ancient hill-top bonfires that signalled news or actions. It was first formulated in 1865 by Félix Julien of Paris, and is now almost universal. Similarly, the Morse code may have had its fore-runner in the jungle drum-signals of many lands. All these codes are useful in limited ways, for various forms of signalling. But a language, to serve life and culture adequately, must be spoken; codes cannot be spoken, and are not languages.

Besides signal-codes, many writing-codes have been invented. Of these, best known and most wide-spread is shorthand; likewise most useful. Beginning as a system of abbreviation, by omission of letters or syllables, it developed eventually into the making of symbols for sounds. This resulted in "quick writing"—Stefanography or Stenography. Cicero used shorthand in dictating and writing his speeches. Now even typewriting has been reduced to a code: "quick typing"—Stenotypy. But it can never form a universal code of shorthand; since each code must be adapted separately to each language. The same difficulty applies to other kinds of codes.

Except those in which symbols represent ideas, rather than words. Ideas presumably don't change form from country to country. This was the theory of philosophers, in seeking a method of idea-writing; with it they would be able to exchange ideas, while keeping them hidden from Inquisitors or vulgar curiosity. Even our primordial ancestors wrote ideas, in pictographs, on the walls of their caves; some Africans and Amerindians still do it. But this is too rudimentary for the philosophers; they sought a highly developed code for advanced ideas. It was to pass currency in all countries; an auxiliary language.

They began with universal alphabets. Volney, author of "Ruins of Empire" (1795), made one based on the Semitic languages. Later, Alexander Graham Bell, of telephone fame, also invented a universal alphabet. Finally the French philologist Paul Passy invented his phonetic alphabet, which was adopted in 1888 by the International Phonetic Association, and is now generally used in formulating unwritten dialects, and learning foreign languages. The phonetic alphabet classifies all the sounds of human speech as completely as possible, assigning a single invariable symbol to each distinct sound, as well as marks to indicate length, pitch and so on. It has proved very valuable to science and pedagogy; but it cannot serve as



interlanguage alphabet. It is not a single alphabet, but a combination of alphabets.

Alphabets still are not languages; they don't express ideas, or convey information. Ideas must be represented by their own system of symbols: "idea-writing"—Pazigraphy. Parlor guessing-games suggest the principle: "hot-cold-warm," etc. So Pazigraphies are legion, and of many types: letters, numbers, or signs of the zodiac for words; numbers for letters; letters from various languages; combinations of letters, numbers and symbols. They boil down to three distinct classes: first the purely *philosophical* system of assigning a symbol to each class or sub-class of *ideas*; second, the *cipher*-system, which represents *words* by symbols; third, the *phonetic* system, which represents *sounds* by symbols, like shorthand.

Early interlinguists like Descartes, Komensky, Leibniz conceived it in purely philosophic terms, and sketched idea-codes or Pazigraphies. They had favorable positions, and fine publicity; yet none of them ever took hold. Being completely unnatural, and unrecognizable, they impose an impossible burden on the memory. Being only symbols, they cannot be spoken. Depending on the interpretation of their authors, they are invariable and inflexible. They express the state of knowledge at a given time, and cannot evolve, requiring new symbols for new ideas. In short, they are not languages, and hence cannot serve an expanding civilization.

The attempts, however, had practical value in developing more useful methods of classifying ideas. Therefore, in 1885, Melville Dewey of Boston originated the decimal system of subject-grouping under ten main heads from 1 to 0, each subdivided into ten branches also numbered from 1 to 0, and so on. Thus a book or article on any subject can be labelled with the right numbers, and placed immediately in its proper section, where it can be found

at a moment's notice. The system was adopted and developed by the Central Bibliographical Bureau in Brussels, a department of the Association of International Organizations. It popularized the system, making it the standard classifying-code in the up-to-date libraries of the world. Pazigraphies, beside this result, also stimulated interest in interlanguage, and by their numerous failures finally gave the negative result of proving that linguafranca cannot be a code; it must be a spoken language.

Inventors began, therefore, to tie their symbols to sounds, making *speakable* combinations. This produced various systems of "secret speech"—Pazilaly. Most notable among these, perhaps, was the project of a French voice-teacher, Jean François Sudre, in 1817, named Sol-Re-Sol. The seven musical syllables do-re-mi-fa-sol-la-ti were combined into words under a set of grammatical rules; these combinations could be written, spoken, sung, or played on instruments. It was therefore a musical language; the same for all countries, therefore truly international. Sudre took forty years to work out Solresol; the first textbook was published in 1868, after his death, by his widow. It was never put to use.

Of another type was a project by Chernushenko of Kharkov, made in 1864 and published in 1890; it was a "natural" system. All men say "ah"; let that mean "man," and draw a symbol looking like a man; B for bow-wow, looking like a dog; and so on. It was thus a would-be onomatopoeic language, which couldn't work, and was never even tried. A somewhat related idea was applied by the Italian modernist poet Palazeschi, in this manner:

Bilobilobilobilobilo,—Brum!  
 Filofilofilofililo,—Flum!  
 Bilolu, filolu,—U!

Which was intended, apparently, for an impressionistic expression of something like the following thought :

He jabbers a strange tongue, and sings,  
Some rather vulgar things ;  
But all I can say is,—Phooey !

A well-known American project was Rho or Rò, by Rev. Edward F. Foster of Cincinnati, in 1908, and propagated from 1909 to 1912 by an occasional periodical called "World Speech." It labelled ideas with consonants, placing vowels between to make them pronounceable ; bod-universe ; bodac-sky ; bodaf-nebula ; bodak-comet ; and so on. This was purely a code ; the author himself never spoke it as a language. Which appears to be the final judgment of history and of reason on both pazigraphies and pazilalies : all ingenious, all different, but all impractical. They are arbitrary, unnatural, untongueable. None of them ever had a following. Once the *aposteriori* principle was understood, the *apriori* method died.

First successful *aposteriori* linguafranca was constructed by the Jesuit missionaries in Brazil : a jargon of Spanish with some native dialects. They taught it so extensively and intensively that it is reported still known in some spots as vernacular. The first systematic project, however, was by Pedro Lopez Martinez in 1852, on the Anglo-German-Spanish basis. Thus : *mano-man* : *mana-woman* ; *mane-person* ; *manes-people*. Here is a sample from Martinez :

Calipso no posei consolar seu da be partite da  
Ulise. No lie aflito, la sav trobei in felise da eser  
immortel.

Readable and understandable ; on the right track, but very imperfect. A rather similar one was "Universalglot" by Pirro of Paris in 1868, on this basis : "Select from all

languages the words best known." Here is a specimen, from a letter:

Men Senior: I sende evos un gramatik e un verb-bibel de nuvo glot nomed Universalglot.

In 1878 appeared the first *famous* aposteriori project; that was "Volapük," by the Bavarian priest Johann Martin Schleyer. He had begun by seeking a universal alphabet, but ended with a "perfected grammar" containing all important principles he found in the twenty or so languages he knew. A very complicated affair thus resulted: eight cases and eight persons with distinct inflections; other categories to match. Words were selected from German, English, French, Latin, and other languages, but "simplified" beyond recognition: world-vola; speech-pük; world-speech-volapük; animal-nim; mountain (Berg)-bel; knowledge-nol; compliment-plim; year-yel; and so on. Result: it was unrecognizable, very hard to learn and equally difficult to use. Nevertheless it was received with immense enthusiasm, as the hope of humanity. Schleyer propagated it at first in his Catholic magazine "Zion-sharpe"; in 1881 he issued his "Volapük Journal."

In 1882 a Volapük Society was formed; then Schleyer founded the Volapük Academy, and published dictionaries. International congresses were held in 1884, 1887, and 1889: these made Schleyer's academy official, with him as President. His achievement was recognized by the Pope, naming him Bishop and Chamberlain; but Volapük was doomed. Its fatal defect was its intricate intellectual character, unfitting it for the proletarian masses, and making it extremely burdensome even for the intelligentsia. Thus Antoni Grabowski, a Russo-Polish engineer, traveled to test out Volapük, and found its editors unable to speak it. That decided him to leave it, and he later became a leading Esperanto poet. Not till the congress of 1889, after

twelve years, was Volapük actually used in the proceedings. The Academy, appreciating this, decided on reform of the language; but Schleyer resisted by splitting the movement. Volapük could have won out, if reformed; but Schleyer's arbitrary, undemocratic attitude assured its death.

This was most unfortunate: Volapük's failure discouraged countless thousands of people; the quarrels disgusted others. That failure established a false tradition that a constructed interlanguage is Utopian and impossible; a tradition that still hangs like a millstone on the neck of the movement. Had Volapük been reformed, it might have gone on to complete victory, with incalculable benefits to humanity. Instead, the movement disintegrated rapidly after 1889.

Esperanto appeared in 1887, when Volapük was at its zenith. Zamenhof at first thought his own project made unnecessary, but decided better, and went ahead in spite of opposition. By 1889 the break-up of Volapük began, but the spread of Esperanto was held back by general disillusionment. Finally, by 1895, Volapük was out of the way, and Esperanto began a steady march to success. Not without obstacles, for as early as 1890, dissenters clamored for "revision." Pressed by them, Zamenhof held two plebiscites, and received strong negations of change. Thereafter, Esperanto was let alone to develop through use, a principle that theoretical perfectionists don't yet understand. As Prof. Théophile Cart, President of the Esperanto Academy, noted, "Arbitrary change would destroy the unity of the language. It must evolve naturally by use, by testing, and by imitation, like the vernaculars. That way, it lives and grows; therefore Esperantists stick to Zamenhof's fundamental grammar and vocabulary." Modern philologists, Cart pointed out, stress the social character of language; it is no abstract entity, existing per se, but a contract among its users, and valuable only

as this contract is respected. Therefore Esperantists refuse to tinker with Esperanto, and leave it alone to evolve naturally.

The Volapük Academy, meantime, completed its reform, issued in 1898 as "Idiom Neutral." Remaining Volapük clubs went over to Idiom Neutral, and a journal "Progreso" appeared from 1906 to 1908. Then it died, and the clubs disintegrated, as leading Neutralists sought more "perfect" systems. Three of these, "Mundolingue," "Panroman," and "Universal," gained attention, but no following.

The spirit of perfectionist revision continued strong, and reforms flowed in a steady stream, including Esperanto also. One of these, by the leading French Esperantist, Louis de Beaufront, was suppressed by him for years. Finally he issued it in 1907, with the support of Delegation leaders, under the name "Ido" (offspring). They propagated it actively, and founded an Ido journal, hoping to capture the Esperantists, but largely failed. Most Esperantists felt they had a settled, living language, democratically controlled by themselves, and destined by their use to become the accepted world-auxiliary. Most of them regarded Ido as the ancient Gauls regarded mistletoe in relation to the oak on which it twined, and from which it sucked nourishment. In their annual oak-festivals, the Gauls tore off the mistletoe, and trampled it underfoot as a parasite, while they sang: "You are not the son of the oak, but its traitorous leech, sucking its lifeblood, and strangling it thereby." Thus Ido failed to capture the Esperanto movement, merely causing confusion in many minds. A Bulgarian leader (ADA) in his memoirs, tells how the Bulgarian secretary accepted a large Ido subsidy to spend in propagation, and how sadly he turned over the records to his successor: "An Esperantist was tearing up the bond with his past." Later internecine strife broke out, as he mailed out to all Bulgarian Esperantists a circu-

lar pleading for Ido; and the national committee had to make formal reply." All it did was to weaken interest in the interlanguage; Ido did no good, only harm.

Peano issued his "Interlingua" in 1904, then took over the old Volapük Academy, reorganizing it as the Interlingua Academy, and used it to propagate his system. Esperanto revisionists simultaneously issued their reforms: Antido; Antido II; Lingua Kosmopolita; Esperantida; Nov-Esperanto, etc. These made no impression on the Esperanto movement; it marched on steadily, rooting into international cultural life as a vital force.

Zamenhof stressed it often in his letters and articles: these projects usually remain unrealized plans, never reaching the stage of completed systems ready for use. Few ever became finished or harmonious enough to function smoothly. Yet each new project is blazoned forth in advance as the most perfect, destined to absorb and displace all other linguafrancas, and sweep the world before it. Anxiously the Esperantists await its appearance, but usually it doesn't appear, for the author lost his creative impulse, and failed to finish it. If he did, and finally published it, "we usually find it different but no better, and often poorer."

The World War naturally called a halt to both progress and revisions; with peace, both resumed. Thus in 1926 an ex-Volapükist-Neutralist-Esperantist-Idist, Edgar de Wahl of Reval, issued his own system as "Occidental," on the Anglo-French basis. Then in 1928 came the most distinguished interlinguist of all, Prof. Otto Jespersen of Copenhagen, with his "Novial," which the Esperantists nicknamed "Jesperanto." Some intellectuals still try to reconcile Esperantists to Ido, like three scholars of Ohio State University, who in 1940 issued a thesis on that theme. Authors of Esperanto's rivals, they declare (incorrectly), are all ex-Esperantists, indicating the dissatisfaction with it. The changes proposed in it are thus generally

agreed to (by the revisionists, each different to his own taste!). They seemingly fail to understand that Esperanto is a living language, which cannot be tinkered with, but must be let alone to evolve by use. Most Esperantists understand this, hence are determinedly opposed to reforms and revisions.

Out of the welter of linguafranca projects, four remain to rival Esperanto: Interlingua; Ido; Occidental; Novial. (Unless some new ones have since appeared!) Intellectually sensitive persons make this rivalry their excuse for retreating to their ivory towers and refusing to consider the question seriously. Such people mistake the noise for the essence. This rivalry, itself a relic of an age lacking in sociologic horse-sense, is a product of minds blind to evolution's lesson. Rational-minded persons study the competing systems objectively, and choose impersonally. Or they may follow the slogan: "Nothing succeeds like success." By that criterion, among interlanguages, Esperanto stands alone. Let us compare the rivals.

*Interlingua*, or *Latino Sine Flexione*, originated by Professor Peano of Torino in the 1890's, but not published until 1904, is propagated by *Academia pro Interlingua*, which Peano manages. Its leaflet "*Grammatica Completa*" gives its principles:

Words, of English use (whatever that means) with Latin form and derivation; elimination of all unnecessary grammar; spelling of Latin form, includes *ae*, *ch*, *ph*, *th*, etc., case of nouns and pronouns is either by prepositions or by position in the sentence; plurals add *S*; double forms for masculine and feminine; no definite article; adjectives do not agree with the substantives; comparatives formed by Latin *plus*, *magis*, *multo*; no adverbs—use phrases instead; Latin numbers; no personal endings on verbs; no tense endings; phrases instead of tense endings; moods expressed by conjunctions.



For vocabulary, says Peano, "Use any word-form you prefer, but explain any that the reader may not understand." This sounds like an invitation to freedom and evolution, but really means the chaos of individual taste. As to inflections: "If elimination of endings causes confusion, use a preposition." Present tense may end with A or E, "or any other suitable ending." Past tenses are all compounds: wrote—have scripto. Future likewise: will study—i stude. Passives end in TO: written—scripto. Infinitives have "any suitable ending": divide et impera—to divide is to conquer. Latin gerund is preserved: de gustu non i disputandum—tastes must not be quarreled over. Accusative either Quem or Que. Double gender: patre-matre, father-mother; fratre-sorose; brother-sister; propheta-prophetessa. In short, it is pure NeoLatin, with modernized vocabulary. A sample:

Linguas culte de Europa habe numeroso vocabulo comune; Interlingua adopta omne vocabulo comuna ad Angla-Franca-Germana-Itala-Spana-Portuguesa-Grek-Latine; omne vocabulo que existe en Latino habe forma de thema Latino.

Problema de lingua internationale es proxime ad solutione. Definite per maximo de internationalitate, non es plus diffuse et plus naturale que in omne lingua nationale.

This is extremely readable and understandable to any educated European, or to Orientals with European education; but what about others? The absence of grammatical regularity would make it difficult for untrained minds. The double gender doubles the burden on memory, and the archaic spelling-system adds to it. Finally, without grammatical or syntactical signposts, sentence-structure might become chaotic, composition hesitant, style vague. Peano himself writes well in Interlingua, but could others do it?

Interlingua Academy was listed by the 1938 League of

Nations handbook, and claimed members in twenty countries, unnamed, but gave no statistics, nor any other organization. In linguafranca news, Interlingua clubs seem unknown. Interlingua might well prove adequate for the purpose, if developed like Esperanto; but thus far it has no spread.

*Ido* or Reform-Esperanto was produced by Louis de Beaufront, long-time leader of French Esperantists. The League of Nations handbook listed two *Ido* organizations: *Uniono pro Lingua Internaciona* at Vesteras in Sweden; *Uniono Katolik Idista* at St. Dié in France. The first, founded 1909, claims members in about fifty countries, unlisted; issues textbooks and literature, including the official organ "Progreso"; it also holds annual congresses. Leaflets from England claim "*Ido* groups in most European countries, America, Australia, and Africa," but gives no names or addresses. The Catholic Union, founded 1922, claims members in 24 countries, not listed; publishes religious works in *Ido*; has an official organ "*Ido-Propagisto*" in *Ido* and French. The English propagation-center is the International Language (*Ido*) Society of Great Britain, which issues a journal "*Monatala Letro*," giving notice of the annual International *Ido* congress. The picture of the 1938 congress, in Switzerland, shows a group of twenty or thirty persons. From the Swedish center comes a paper named "*Centersbladet, Jurnaló dil Centro; Organo dil Centro Partiso en Suedia*," calling itself "*nependanta, nacionala, internaciona jurnaló por politiko, kulturo e filozophio humanista*."

The propagation leaflet from England calls *Ido* "the second language for all," and describes it as "a synthesis of all international elements of the chief living European languages . . . opens the world, destroying linguistic barriers." Its phonetics resemble Esperanto closely, except for irregular spellings: Ph (Esperanto F); *linguo* (Esperanto *lingvo*). Thus *Ido* is more "natural" looking, and

more NeoLatin. Its accent is variable, and it has no affixes: gender is double: patro-matro, etc. Other distinctions correspond: varma-kolda (Esperanto varma-mal-varma). Word-form is fairly close to Latin: Monday-Lundie; horse-cavalo; what-qua; and-ed. Endings follow Esperanto: nouns—O; plurals—I; adjectives—A; adverbs—E; definite article—La. The verb has three infinitive endings: present—Ar; past—Ir; future—Or (Esperanto One). Present tense—As; past—Is; future—Os; Conditional—Us; imperative—Ez. No accusative ending.

A sample from the *Monatala Letro*:

Ido apertas la mondo, destruktante la linguala barili,  
quo separas la populi; la tota Ido-strukturo esas ne-  
kontestable la maxim skopoforma.

And from the *Centersbladet*:

Por la maxim bona dil homini ante omno. Expediasas monate en 15,000 exemp.; difuzita en 68 landi.

These samples make it clear that Ido is more Latin than Esperanto in form, spelling and structure. Being less regular, it is more of a burden to the memory; lacking the agglutinative feature, it cannot appeal strongly to Orientals, as Esperanto does.

*Occidental*, made by Edgar de Wahl, boasts the Occidental Union at Chapelle in Switzerland, founded 1928 by de Wahl, with a quarterly bulletin "*Cosmoglotta*" edited by de Wahl, and propagation literature including a leaflet "*Cosmoglotta Informations*"; also an Occidental Institute at Chapelle, founded and headed by de Wahl, to publish literature, organize congresses, and certify teachers. The Union claims members in over thirty countries, not listed; also national, international and special associations, not named. It has an Occidental Academy, headed

by de Wahl. It seems like a pretty good de Wahl movement.

The Union's propagation-leaflet in English is captioned, "We need an international language," and says:

But it exists already; compare the vocabularies of the national languages, and notice the large number of words common to all European languages, and the even larger number common to the Western European group, which cover the largest area. It has been calculated that 38% of words in these languages are the same. This gives more than 10,000 words already international, enough to compose a language which can be understood at sight by most of the civilized people. Unfortunately they are not always formed regularly. A scholar of Reval, Prof. Edgar de Wahl, succeeded in regularizing this international vocabulary with naturalness, in Occidental.

A. W. Wrexworthy's "Introductory Occidental Grammar"; published by the Occidental Union in 1939, has five pages on word-formation and six on grammar (Esperanto one each). Vowels are long or short; C, G, T and Z have two sounds each; CH, SH and other double consonants are used (Esperanto ĉ, ŝ, etc.). Accent is regular, but "with exceptions." Two definite articles (Esperanto one); Nouns end with any letter; plurals add S after vowels and Es after consonants (as in English). Personal pronouns have three distinct sets for subjects, objects and possessives (Esperanto one). Adjectives end in anything, and adverbs add either Men or Li: rapidmen; partli. But adverbs may also use the simple adjective form: bon fat—well done. Three infinitive endings: Ar; Er; Ir. Participles like Esperanto. Three conjugations of Present tense: A; E; I. Future tense adds Va to the infinitive: far—to do; farva—will do. Imperative simply adds the exclamation point to the present; Optative is infinitive plus

Mey; Conditional is infinitive plus Vell; Hortative, infinitive plus Lass. Passive like Esperanto. A sample:

Self-comprehensibilmen un lingua international vell esser tre comod. Ma proquo fabricar it? Proquo ne prender angles, quel es ya tan facil e ya tan difuset?

This makes Occidental out very prominently west-European, with as much Spanish influence as French or English. Its spelling is quite "natural," that is, irregular; therefore more burdensome. Word-forms seem chosen at random from one language or other, without definite system. Occidental is certainly modern, and not Neo-Latin; but it seems too sharply Western to become universal. Like Interlingua and Ido, its lack of agglutination fail to appeal to Orientals. To date, it has little following, that I know of.

*Nozial*, published 1928 by Prof. Otto Jespersen of Copenhagen, a world-reputed philologist, ex-Esperantist, ex-Idist. About 1926 the Idist organ Progreso began to hint at a "final and perfected" language; then in 1928 the editor announced Jespersen's new system. The League handbook lists the International Novialist Union at Stockholm in Sweden, founded 1930, with its organ "Novialiste; Revue por li Cosmopolite Standard-Lingue." Its nineteenth number, March 1939, contains this statement by Jespersen:

Men labore por un international lingue; . . . Li erupte del guere posid un natural halta contre international colabore, anke contre li movement por un helpe lingue. Zamenhof fid haltisat in li vie to Esperanto-congrese kel on had intendet aranga in Paris.

This seems more English than de Wahl's Occidental, yet exhibits more of the Esperanto influence. The last page of the journal contains a notice, *in Esperanto*, of a polyglot address-list. The same issue contains four pages of decisions on changes in spellings and word-forms. This

shows the language less democratic, and inevitably less organic than Esperanto, which changes by evolution, not by arbitrary decisions of any committee.

A comparison of the Lord's Prayer in the five lingua-francas may be of interest:

Our Father, which art in Heaven, hallowed be Thy name; Thy kingdom come; etc.

Latin:

Pater noster, qui est in coelis, sanctificetur nomen tuum; adveniat regnum tuum; fiat voluntas tua; sicut in coelo et in terra.

1—Interlingua:

Patre nostro qui es in coelos, que tua nomine fi sanctificato; que tuo regno adveni; que tuo voluntate es facta sicut in celo et in terra.

2—Ido:

Patro nia que esas in cielo, santigata esez vua nomo; arivez tue regno; tue vol ez ezekuted quel in ciel tul nomen tue., etc.

3—Occidental:

Patre nostri quel tu es in ciel, mey esser santificat nomen tue.

4—Novial:

Nusen patro, quel es in ciele, mey vun nome bli sanktifiki, mey vun regno veni, mey vun volio eventa sur tere kom in siele.

5—Esperanto:

Patro nia, kiu estas en la ĉielo, sankta estu vis nomo; venu via regno; estu volo via, kiel en la ĉielo, tiel ankau sur la tero.

All five interlanguages possess good recognizability. But of the five, Esperanto seems clearest, simplest, most dignified. In vocabulary, they vary by ten to twenty per cent; but in grammar they separate sharply, Esperanto alone being agglutinative, and therefore fifty to one hundred per cent easier. At any rate, none of the others seems able to list over a thousand followers; Esperanto has a couple of hundred thousand.

How is the uninitiated layman to choose? Learning of several competing systems, he is likely to think: Here is the same old conflict among projects offered as a means to harmony; why waste time on it? This reaction is itself one of the causes of the dispute: by failing to decide the question objectively, they leave it unsettled, and encourage continued rivalry. A rational decision boldly selects one candidate and discards the rest finally. When one is definitely chosen, the others disappear, leaving unity. The Esperantists, following the declarations of Dr. Zamenhof, would mostly accept whichever interlanguage is officially adopted by a conference of governments, after objective, unbiased study; but they now feel that the governments will never need to make that decision, that history has already made the selection. Its name is Esperanto, which is already established as the only *lingua franca* known to the general public as successful, the easiest and simplest of all.

Sociologically, there can be no doubt. From its beginning, the movement tied the language to the highest possible social ideal of fraternity and harmony, formulated by Zamenhof in its "*Interna ideo*"<sup>1</sup> (inner ideal):

Esperanto is not only a language serving practical needs and interests, but also the bearer of an ideal; that diverse nationalities should intermingle, fraternize, and unite in cooperative solidarity.

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<sup>1</sup> At the Esperanto congress of 1906.

Thus spoke Zamenhof; and to this Esperanto remains committed.

This was not the ideal of all interlinguists. Edgar de Wahl, for instance, wrote in an article:

To me it seems clear that either Bolshevism will conquer, and with it the new Esperanto culture, or else Bolshevism will fail, and then the complex natural languages will conquer, and preserve the 2000 year old European culture.

This unfairly identifies Esperanto with Bolshevism, and European culture with national languages. For the typical Esperantist, like Zamenhof, is not a mere believer in democracy, no lip-servant, but a heart-and-soul practitioner of it. They are typically attracted to Esperanto by its qualities of political, social and racial neutrality, its intellectual community and comradeship. Few Esperantists are among the Communists, Nazis or Fascists; a true Esperantist cannot be a totalitarian. As for European culture, its broad general features, common throughout national cultures of Europe, developed in spite of the national languages, not because of them, and as a distillation from them.

I have before me a translation of a speech by Josef Stalin to the Third All-Soviet Communist congress in 1931, declaring their belief in the future melting-together of national cultures, into a single universal culture with a single language. That is not the Esperantist ideal, but rather to let each nation develop its own culture and language freely, while contributing to the general human culture by means of the linguafranca. It means cultural autonomy nationally plus cultural cooperation internationally.

Yes indeed, many people thought of Esperanto as a mental aberration, and Zamenhof's Chrestomathy quotes a story on that score. A physician-Esperantist at a party



was asked by a chauvinist cynic if he knew a remedy for the disease of Esperantism, which makes its victims talk of brotherhood and mutual understanding. Yes, replied the doctor; since its bacillus propagates only in the bright illumination of knowledge, the remedy is to stay in the darkness of ignorance. This humanist and illuminative appeal stands forth in all Esperanto literature. Thus I have in mind a fine collection of personal experiences,<sup>2</sup> a large proportion of which express the spirit of fraternity and peace as what attracted them to Esperanto.

Some of the stories illustrate Esperanto's beauty and facility. One, by a Swiss student, told how he and his brother, about to turn off their radio and go to bed, suddenly heard an Esperanto broadcast and listened for an hour, charmed by its clarity and beauty. Another account tells of a radio-course in Esperanto, how clearly it came over, and how successful it was.

Hesitant people may still dislike to "take sides," and prefer a "compromise" between the rivals. Thus I.A.L.A.<sup>3</sup> brought them together in conference in 1930, under a Committee for Agreement. A set of interlanguage criteria was elaborated once more, very similar to those of the American Philosophical Society in 1888; on their basis "an objective determination is to be made, for recommending to the nations one which seems most valuable and usable." This puts off the solution of the problem indefinitely, for it forgets that what the modern world-civilization needs is an *aposteriori* linguafranca functioning *now*, to be used *now*. That is the verdict of history, as of logic.

Esperanto is today a *living* language, for a well-knit, wide-flung following, who will not abandon it upon any arbitrary fiat, or any dilettante opinion. It is too strongly rooted in international life. Any proposed substitute must prove itself by years of testing, as Esperanto has done.

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<sup>2</sup> Sub la Signo de L'Espero, Heroldo, Köln 1935.

<sup>3</sup> International Auxiliary Language Association, p. 130.

To uproot it now from its many uses in communications, commerce, culture, government, education, correspondence, travel, would cause a noticeable loss. These successful uses naturally resist displacement: fortunes would have to be spent to effect the change. Thus the *present* use of a *successful* interlanguage argues against further theoretical tinkering; any new project would be *different*, but unlikely to prove *better*.

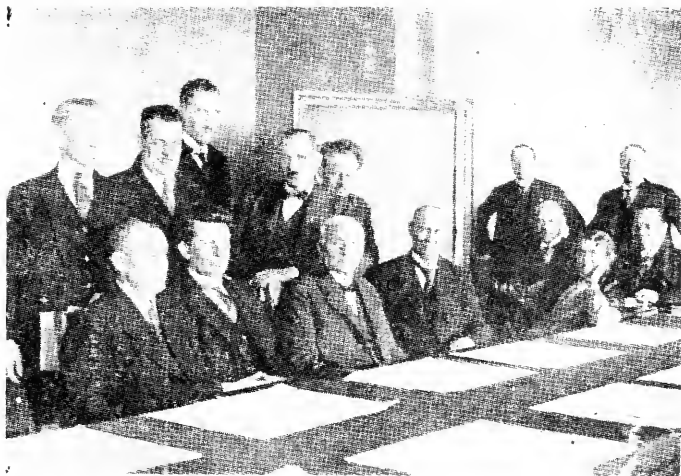
Professor Guérard of Southern California, in his excellent little history of the movement,<sup>4</sup> took a rational attitude: personally preferring some other system better than Esperanto, he considered successful use more important than perfectionist tinkering, and therefore endorsed and learned it. This is an objective, social-minded decision not common to linguistic scholars. The same attitude pervades the book, and makes it still valuable today.

Here, then, we have a clear dichotomy, a sharp bifurcation of views. One camp is indifferent to past vital development, or actual present social needs, being interested only in theoretical "perfection." That means, of course, each according to his own individual taste; therefore revision succeeds revision, and no living, functioning language can result. The other camp, having found a practical system, sufficiently perfect to live and function *now*, which has proved itself by a half-century of successful use, eschews further theoretical tinkering in favor of evolutionary development by social use. They believe that no possible system can be cast off perfect by the human mind, like Athena from Zeus' brow; the most we can ask is present success, plus the power of evolving toward perfection. Esperanto meets both of these tests perfectly. Then, in the crucible of Time, under the pestle of social use, *humanity* can mold Esperanto into the perfect world-auxiliary. Social logic's verdict is therefore clear: not more projects, but more Esperanto!

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<sup>4</sup> Short History of the International Language Movement, p. 198.

The dispute reminds me of famous Ching and Chang, both extremely myopic, yet rivaling bitterly for visual supremacy, and betting on their ability to read a certain sign. Each came up by stealth during the evening, to see what was on the sign, and in the morning they pretended to read it from a distance. But a neutral bystander laughed at them, explaining that the sign wasn't there, having been removed during the night. Thus Esperanto's rivals dispute for a place in competition, when there really is no room for dispute, for Esperanto is alone in the field, fully accepted by popular consciousness. Any one "in the know," thinking of interlanguage, thinks of Esperanto. The overwhelming interest and activity in the lingua-franca field is in Esperanto; the overwhelming body of actual users and active promoters are the Esperantists. They made Esperanto synonymous with "international auxiliary language," so that a radio commentator called music the "Esperanto of culture," and another announcer on the Blue Network called it "the universal language, understood everywhere." Let us, therefore, give them a little more detailed study.



Esperanto Class in Swedish Parliament, 1933.

## CHAPTER X

### RISE AND SHINE!

*"Let your light shine forth."*

"Every institution," said Emerson, "is but the lengthened shadow of a man." This is eminently true of Esperanto and Zamenhof. He came of a line of teachers; his father, Marcus Zamenhof, was professor of French and German in the Imperial Academy, first at Bialystok, then at Warsaw; author of textbooks, and of a seven-language phrasebook, for which he was decorated. He died at Warsaw in 1907, leaving Ludwig head of the family. Ludwig's spiritual life was uneasy, a tormenting struggle of ideals against both material needs and social prejudices. It wore him out early: at 46 he felt like sixty, and at 58 he died.

Some cavillers deprecated the temerity of an obscure oculist in making a linguistic innovation. They forget that Science, Scholarship, and Invention know no barriers of class, race, nationality, profession, or age. Lens-maker Galileo could well discover a solar system; printer Franklin had a right to experiment with electricity, or invent a stove; chemist Pasteur naturally found microbes and pasteurization. Civilization thanks them for their contributions, and doesn't cavil. The genuine scholar or scientist welcomes new truth whatever its source, and studies it on its merits. However, Ludwig Zamenhof had a right to work with language; he was qualified.

Russian was his native tongue; he dreamed, as a boy,

of being a Russian poet and playwright. But he early learned Polish and German as well, perhaps also Lithuanian. In school he got Latin and Greek, French, German, and English; at home, privately, Hebrew. Thus he became familiar with both types of language, European and Asiatic. Though often ill, he usually headed his class; teachers and comrades all foresaw a brilliant career, and admired his personal character as well. On finishing the Academy in 1879, he entered Moscow Medical School; but lack of funds brought him back home to Warsaw, where he graduated in 1885, aged 26. The village of Vejseje in South Russia was his first field of professional effort; but he suffered too deeply over his patients, and quit. Back in Warsaw, he took six months' specialization in ophthalmology, plus six months in the Vienna clinics; then in 1886 he started as an oculist.

Ludwig's father, a great "realist" and agnostic, always discouraged his linguafranca project as Utopian and ruinous, even burning his notes while he was away at Moscow. Ludwig patiently rewrote them and plodded on, but could not get a publisher. Then he married Clara Zilbernik, accepting her and her father's help to publish Esperanto. With that money, he printed textbooks and other materials in English, French, German and Russian; paid for advertisements; gave keys to all who asked. The money was exhausted within two years; but Ludwig's practice failed to build up. They became penniless; so Clara took her baby to live with her father temporarily, while Ludwig took his instruments to South Russia to try there again. After a year of near-starvation, he obeyed his father-in-law's persuasion and came back to Warsaw. There he struggled for three years more, deeply discouraged over his inability to support his family. So he went out again, to try Grodno; failed again, and returned desperately to Warsaw. A few more lean years followed,

and at last, by 1900, Dr. Ludwig Zamenhof was supporting his family.

The first edition of Esperanto, in 1887, contained this declaration :

The international language, like the national tongues, belongs to no individual, but is public property ; the author therefore gives up forever all personal rights in it. . . . The fate of the language should not depend on this or that individual.

In the second edition, 1888, was this :

Whatever can be improved will be improved, by the advice of the world. I don't wish to be considered the *creator* of the language, but its initiator.

In that same edition, he made this proposal :

If any competent academy will inform me that it will take over the work, I will immediately send it all the material in my possession, retire from leadership, with the greatest joy, and become simply a *friend* of the international language, like any other friend.

That year, Zamenhof hoped his desire was to be fulfilled, when he heard that the American Philosophical Society of Philadelphia had named a committee to study the interlanguage question. It rejected Volapük, formulated principles like those of Esperanto, and recommended a general congress of learned societies to adopt an accepted lingua franca. Then the committee received copies of Esperanto, and were converted to it. Zamenhof prudently restrained his enthusiasm, and kept on propagating, in case the Philadelphia initiative should fall through—as it did.

That same year the Nürnberg Volapük Club switched to Esperanto in a body, and next year it issued the first

Esperanto journal, "La Esperantisto." In 1890 Zamenhof accepted its editorship at a modest salary, holding it until 1895. His modest salary was almost his only income during those years, and was underwritten by a single German Esperantist. In that journal Zamenhof gave his early translations, poems, answers to questions clearing up points about the language, and other writings as spiritual leader of the movement. But it was too difficult to conduct a journal in Germany from a town in Russia, with inadequate income. He therefore gave it up, to focus on his private practice, but kept up his Esperanto correspondence. Before he left it, however, he saw Esperanto ride out safely the revisionist attacks of 1893.

For about five years more, the movement rather vegetated, pending the complete disappearance of Volapük. But it continued to develop internally, in ideas, presentation and organization. Zamenhof's poem "La Espero" (Hope) became the official hymn; green, the color of life and hope, became the official color. A five-pointed star for the five continents and the five branches of humanity, became the official symbol, with a white E on it for Esperanto. Esperantists took to wearing little green-star, white-E pins to recognize each other. Then a green flag and banner were adopted, similarly inscribed. Even religious services and prayers in Esperanto were adopted. All this served to consolidate the movement into an expanding organism.

Then, about 1898, it got a fresh start, with formation of the "Société Française pour la Propagation de l'Espéranto," which issued a journal "L'Espérantiste"; this began to popularize the language quite rapidly. About 1900 the Touring Club de France adopted Esperanto and propagated it actively; this gave it another great boost. Yet all the while the French leader, Louis de Beaufront, while standing out fanatically against revisions or changes, had his own project of "Reform-Esperanto," which he

claimed to have suppressed out of loyalty. Then the Delegation's leaders adopted his project as "Ido," and put great financial support behind it, printing and distributing pamphlets broadcast. Failing to capture the Esperanto movement, they set up an Ido-organization, and began to work to disrupt Esperanto by buying out leaders wherever possible. These tactics only caused confusion for a time, but finally failed, and Ido declined into oblivion; it never numbered over a thousand followers, so far as I know.

Meantime Esperanto went on developing with use. Words were corrected into better forms; the guttural h disappeared for K (hemio to kemio); simple forms replaced compounds; synonyms were distinguished; new affixes introduced; new words adopted; compounds spelled in better ways. Zamenhof had performed the initial creation of the framework and basic vocabulary; within that frame it *evolved*.

By 1900, Volapük was dead; Esperanto held the field, and progressed rapidly. Intellectuals adopted it in numbers; organizations endorsed it; leaders of prominent institutions became active in it. The rector of a French university became chairman of the Esperanto Academy; an Institut de France scholar chaired the Congress Committee. That was the First World Congress of Esperantists, in 1905, called to meet in Boulogne-sur-Mer; there 688 delegates from 20 countries gathered to fill its municipal theatre. Anxiously they wondered if Esperanto really would meet the test of "cosmopolitan conversation." One eye-witness described the scene as follows, in his book<sup>1</sup>:

After brief preliminaries, Dr. Zamenhof rose to speak. . . . As he uttered his clear-cut sentences with perfect lucidity . . . anxiety gave way to wild enthusiasm; perfect strangers shook hands cordially; they cheered and cheered. . . . Zamenhof concluded with one of his hymns, and the audience rose with

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<sup>1</sup> Clark: The International Language.



cries of Long live Zamenhof! Then in the evening a play of Molière was presented in Esperanto by a cast of actors from eight countries, after one rehearsal, with great success.

That year, 1905, found Zamenhof living in modest comfort in a middle-class home in a proletarian section of Warsaw, serving a proletarian clientèle at modest fees. Just a modest oculist; yet, on his way to Boulogne-sur-Mer, he was feted in Paris, and decorated with the cross of the Legion of Honor. His life from then until the World War was filled with quiet honor, and work. All day he treated eyes and fitted glasses; evenings, he corresponded enormously, and translated assiduously. Each summer, by way of vacation, he attended the Esperanto congress, and made his speech as spiritual leader of the movement. In those speeches Zamenhof stands forth as a great prophetic teacher, ever stimulating the idealist faith of his followers.

The congresses occurred regularly, until interrupted by the World War, and were resumed afterward. Universities sent delegates; governments sent official representatives; attendance went as high as 4963 at Nürnberg in 1928. A neutral Esperanto currency was proposed and actually used for awhile by some organizations. They even planned an Esperanto capital, near Munich, and drew plans, but the war stopped that. National societies grew up in many countries; local clubs by the hundred; Esperanto booths in international fairs; Esperanto advertising; in short, it became a mass movement. All interrupted by the war, but resumed after it. Zamenhof was on his way to Paris when it broke, and had to turn back for a long, roundabout trip home, which wore him out. The war aggravated his long-standing angina pectoris, which was made acute by the imprisonment of his children, and death of his beloved brother; and in May 1917 he died.

He is widely commemorated: hundreds of streets, avenues and squares were renamed "Zamenhof" or "Esperanto"; scores of monuments were set up; many commemorative stamps were issued. The war did not stop the movement, for Esperantists kept their faith, and went on working like the medieval cathedral-builders, who worked in the knowledge they might not live to see the finished tabernacle, but continued working joyously for the good of posterity and the glory of God. The Esperantists similarly held on thru the war, and afterward thru the depression, resuming each time, to build a greater movement than before. So now too, they hold on, merely awaiting the end of hostilities to bloom forth in greater activity than before, with renewed and strengthened zeal.

By 1920 the Esperanto movement recovered: most of the clubs and societies, institutions and journals resumed, and new ones started. The League of Nations Secretariat under Albert Thomas made a very valuable and favorable report on it, but France and England balked its adoption. The international Esperanto center in Geneva expanded Esperanto services to other organizations, and to commerce: translating, advertising, exhibits, information, etc. The movement flourished, and seemed in a fair way to attain its goals right soon.

Then came the world-wide depression, beginning in 1928: memberships plummeted down, accelerated by exchange-restrictions, and by political ideologies. For then came Nazism and Fascism, to take country after country off the Esperanto map, as off the map of freedom. Wherever they go, Esperanto becomes tabu: activity was proscribed and institutions closed up. Nevertheless the movement went on, conquering outpost after outpost in spite of the difficulties: associations, schools and colleges, commercial organizations, communications and publishing. Countries lost to Fascism were replaced by others: Egypt,

Persia, China, Cuba, etc.—evidence of Esperanto's imperishable vitality.

Signs are discernible again of a still greater movement, when the war stops: international leaders of thought declaring the linguafranca indispensable; Esperantists among government-leaders; many Esperantist parliamentarians. A great increase in Esperantist activity is expected outside of Europe, thanks to the vast scattering of refugees, and the even vaster emigration that Europe's impoverishment will make necessary. Increased activity is present already in Mexico, Cuba, Brazil, Egypt, and other countries. So the movement looks forward with confidence; its leaders feel that it is firmly rooted in the life of the world, from culture to commerce.

The uninitiated, on first acquaintance, often ask: How strong is Esperanto?—how many members have you? Zamenhof, though a great idealist, was also very realistic, and often referred in his writings to the uphill struggles of ideals against prejudices and conservatism; then, once accepted, people forget they are new, and fail to understand the former opposition. Foreseeing this attitude, he ended his first little textbook with a pledge-blank: "I pledge myself to learn and use Esperanto when ten million others shall have made the same pledge." But experience proved this unnecessary: hundreds and then thousands saw no need to wait for ten million others, but learned it and began to use it at once. They felt that blaring bandwagons and shouting mobs are no proof of rightness. How many were there of Buddha—Moses—Christ—Martin Luther—Louis Pasteur—Abraham Lincoln—Ludwig Zamenhof? Spiritual values cannot be judged by counting noses: if it's right, it's right, whether one agrees, or a million. The strength of Esperanto's ideal was shown by its spiritual quality, and proved by the enduring zeal of its adherents, not by momentary numbers.

Nevertheless, there is comfort and encouragement in knowing that many influential mass-organizations have endorsed Esperanto; that commercial firms have used it; that governments have officially accepted it. For in questions of social utility, especially that of the interlanguage, volume of support is important. Governments use new cultural factors only when imposed by mass support or by dire necessity. Esperanto has that. Hundreds of associations and institutions have favored it; let me select a few outstanding ones:

Cultural: Estonia, Teachers Conference; Brazil, National Education Conference; Germany (Pre-Nazi), National Teachers Association; France, Spain, Russia, scientific academies. Portugal's Radio Congress in 1932 decided for use of Esperanto in international congresses. The All-Soviet Labor Cultural Committee, in 1936, proposed the general teaching and use of Esperanto.

The World Conference on Peace Thru the Schools, at Prague in 1927, was organized by the International Bureau of Education, in Geneva, and made Esperanto its sole language of translation; it was pronounced an outstanding success in smoothness of operation, freedom of discussion, and inspirational value. Similarly the World Inter-Religious Conference for Peace, at the Hague in 1928, brought 400 delegates of churches in Europe and Asia, using Esperanto as sole language of translation, and found it "extremely satisfactory." Again, the International Union of Anti-Militarist Ministers issued reports in Esperanto, "to give them more general availability." At the Inter-Religious Peace Conference, the delegates were given little keys to Esperanto; in a few hours they seemed to understand the language. There was general satisfaction and congratulation; an organizer commented: "It was just a living language of practical service, accepted and appreciated." But one delegate was more fulsome:

We found it most restful to have only one language of interpretation, in addition to being a good time-saver. The audience grows used to one common medium, and everyone seems to experience considerably less fatigue.

Contrast this with the World Federation of Education Associations, that same summer, where the delegates wore ribbons proclaiming their language: English—red; French—blue; German—yellow; Esperanto—green. The majority were French, but complained of English domination. Only three meetings were entirely in Esperanto, but there the applause showed complete understanding and appreciation. "It was relaxing and restful, compared to the Babel in the other sessions."

International Stenographic Congress, at Paris in 1931, used Esperanto exclusively in three of its meetings, and non-Esperantists present actively advocated its adoption. International Friendship League, a youth-hospitality organization in ten countries, established an Esperanto department, which arranged an international vacation-camp. Similarly the International Teacher Camps of the Baltic countries used Esperanto. War Resisters International has an Esperanto edition of its journal, "La Militrezistanto" (War Resister). New Education Fellowship, at Utrecht in 1936, applauded Esperanto wildly, and the chairman announced he would make it obligatory in his school. He pointed out the unsatisfactory results of the congress, even with their interpreters in separate rooms. Scores of teachers took up Esperanto right there, and vowed to teach it at home. Boy Scouts and Girl Guides now have an award for learning Esperanto, called "Interpreter's Badge."

Social and Political organizations: Sweden's Social Democratic Party endorsed it; U.S.A., Radio Relay League; France, Aeronautical League, Radio Union, Peace Organizations, Labor Unions. As early as 1919 the

Labor Federations of Portugal, Spain, France and U.S.A. favored Esperanto in their international meetings and contacts. English and Irish national Rotaries proposed it for International Rotary's official language. The Argentine Aero Club used its planes for Esperanto publicity flights.

These uses of Esperanto manifest its growing role in international life. Thus the Union of International Organizations, at Brussels with about 200 affiliates, recommended to them the learning and use of Esperanto. In 1907 Jean Jaures, at the International Socialist Congress, introduced a resolution to make Esperanto its official language; it was acclaimed. Rotary International has long recommended it to member-clubs, many of which have Esperanto classes; it has a distinct Esperanto chapter called Rotaria Amikaro. International Boy Scouts, at its 1933 jamboree in Hungary, had an Esperanto session and exhibit.

Government: King Leopold of Belgium and President LeBrun of France were honorary chairmen of Esperanto congresses; Soviet Russia in 1918 assigned a palace for Esperanto headquarters, and various departments use it for correspondence. Many governments have been represented at Esperanto congresses, but the French Parliament in 1938 had 200 Esperantist members, and the Swedish Parliament formed an Esperanto class in its buildings. Brazil's and Rumania's Esperanto associations got government subsidies.

Governmental use of Esperanto has grown steadily: Brazil, Austria, Hungary, Poland, and others issued Esperanto posters and stamps; Austria and the Netherlands had Esperanto signs in railway, telephone and telegraph offices. Austria also had time-table explanations, and Switzerland had bus-guides, in Esperanto; Cannes and some other towns in the French Riviera had Esperanto traffic signs.

A number have issued propaganda material in Esperanto, which is no discredit to the language. Objective-minded people are ready to examine any question from opposing viewpoints, before taking their stand; and humanists like to avoid an ignorant or prejudiced judgment. Therefore they are willing to study expressions of national attitude, even when opposed to their own; thus Esperanto propaganda material is legitimate and useful.

Commerce: Honest commerce, though a bread-and-butter affair, also helps promote world harmony. Every mutually satisfactory transaction, like an agreeable traveler, increases international friendship. Numerous governments recognized Esperanto's value to commerce with special posters, maps, etc.; international fairs had Esperanto prospectuses, catalogues, and exhibits. Commercial firms advertised and corresponded in Esperanto; Chambers of Commerce fostered its study, and played host to its congresses. A striking example of advertising use was Stetson's full-page in the *Post* in 1939, with this caption: "Festiru vestante Stetson" (Dress up with a Stetson), and this conversation:

Girl: What language is that?

Man: Esperanto; it takes the international language to advertise the international hat.

Esperanto correspondence, private or commercial, is most extensive. The League of Nations report described it as follows:

In almost all towns of the world there are people knowing Esperanto. A merchant in a little town of Sweden, receiving a letter in Esperanto from Brazil or China, is more certain to get it translated on the spot than in Portuguese or Chinese.

A circular or pamphlet in Esperanto can circulate throughout the world at little expense, without translating into twenty or thirty different languages, or

needing agents to distribute it. . . . Esperantists take care of both, at little or no expense.

This correspondence-value was a primary aim with Zamenhof, as he stressed Esperanto's agglutinative feature, which enabled him to list endings and affixes in the vocabulary, like words. There the novice or the uninitiated could find them, with their meanings, and derive words, or put words together. Thus a beginner could translate an Esperanto letter or circular without previous acquaintance; something impossible in the vernaculars.

So the Bankers Almanac and Yearbook has an Esperanto column in its official phrase-book; similarly the semi-official International Electrotechnical Commission issued a technical dictionary in six languages, including Esperanto, and since 1932 it has had Esperanto resumés in its official journal. Thus again, the two best-known correspondence schools in the United States, and perhaps in the world, both teach Esperanto.

Three International Conferences on Advertising and Tourism have used Esperanto as exclusive language of translation, and acclaimed its success: Venice in 1922; Frankfort in 1929; Vienna in 1934. The last one was sponsored and organized by the Austrian government, and used Esperanto directly, without translators.

In 1921 the International Labor Office experimented, distributing three of its documents in Esperanto, through Esperanto delegates. The result was 219 articles on I.L.O. in 21 languages, in the daily newspapers of those countries. Yet today, for some reason, I find the I.L.O. meetings in Philadelphia (1944) occurring without a hint of Esperanto, much to their own detriment.


Communications have already officialized Esperanto: the Universal Telegraphic Union admitted it as a "clear" language for cabling in 1925, and rejected other inter-language projects; Holland had Esperanto placards in the



telephone booths. By 1937, over ninety stations in twenty-two countries had totalled over 1000 Esperanto broadcasts, the first being a Brooklyn station in 1922. The Swiss government station was sponsored by Esperantists in 1924.

Even Hollywood has taken to Esperanto. It has now produced its fifth or sixth picture with some Esperanto dialogue at ticklish points, aimed to avoid touchy nationalistic sensibilities by its neutrality. This use is purely rudimentary; the logical development is: for export markets, pictures all in Esperanto. They will avoid national language quotas, and be more economical than national-language retakes. The army of Esperantists everywhere stands ready to supply advance publicity, interpreters, preparatory short-courses to understand the dialogue, and other help. Educated people everywhere will have less trouble understanding Esperanto dialogue than English or French or other vernaculars; for the uneducated, short preparatory courses will suffice.

Publishing was most prompt to use Esperanto: a group of prominent firms have issued scores of Esperanto literature-items. These include many valuable translations of the world's classics, some unavailable in minor languages. H. G. Wells pointed out, in "Anticipations," that the author in minor languages has a very limited audience to write for, and earns a meager living, hence has meager means for broadening his cultural background. An Esperanto author, on the contrary, has the entire world to circulate his writings in. Esperanto translations are well-liked. A number of anthologies in Esperanto are not available in the vernaculars: Flemish, Bulgarian, Catalanian, Chinese, Esthonian, Hungarian. Technical works also have appeared in Esperanto: radio, shorthand; pharmacology; and others. Similarly, a large and increasing number of periodicals had a regular Esperanto corner, while two national press-bureaus—



Polish and Swedish—had a daily Esperanto department. The well-known French magazine "Excelsior," in 1912, made an interesting experiment: a selection from a French author was translated simultaneously into English, German, Spanish, Italian, Russian, and Esperanto, then back into the original French by different translators. The Italian and Esperanto versions were found closest to the original text, and the Esperanto was considered best. Thus again, the world-linguafranca showed itself best for cultural purposes.

Hand-in-hand with publication goes education. Esperanto made enormous strides in teaching. Germany alone, before the Nazi advent, had 335 schools teaching it, clear enough indication that not all Germans were Nazi barbarians. Other countries made corresponding progress: a partial study in 1937 by I.A.L.A. listed 8564 teachers in 1142 schools of 67 countries teaching Esperanto. The goal of this development was expressed by the city council of Lyon, France, in 1931, presided by Edouard Herriot, with this resolution:

Whereas the pacification and harmonization of peoples cannot succeed as long as they use only their own national languages, be it resolved that we hope that the auxiliary language Esperanto will be made obligatory in every school throughout the world.

But teachers must learn it first; so in 1936 the National Peace Congress of France resolved to

. . . beg all teachers to learn Esperanto, and teach it to their pupils as soon as possible; urge the government to introduce it as the second language in all the elementary grades.

Many countries already had adopted this principle in part: several had subsidized elective courses; some gave

credit courses in commercial schools, some in normal schools or colleges. Tokio High Schools, in 1936, reported Esperanto more popular than English; apparently the Japanese were not all aggressive barbarians!

Americans are prone to think we have no language-problem, but here is one incident reported by a Philadelphia newspaper recently: A Chinese pipe-fitter in a war-plant, speaking no English, was accused of opium peddling; the U. S. Commissioner knows no English, nor does anyone else in his office. But he has a Mexican friend, of Chinese parentage, who does; so he got this friend to translate from Chinese to Spanish, and got his friend's story in Spanish, to turn into English for the record. How much simpler and cheaper it would all be, if they knew Esperanto!

In Europe it had already penetrated deep into public consciousness as a subject of educational value. Thus in 1937 a manifesto was issued by 26 British educators, including Prof. Findlay, author of the Filene-Findlay system. They advocated Esperanto as "first foreign language to be studied next to the mother-tongue, in the schools of all countries," for several specific reasons: first, it is so easy that even mediocre pupils who fail at other languages can succeed with it; second, it discovers linguistic ability, and helps the teacher select pupils for language-studies; third, it tends to develop accuracy in use of language; fourth, it leads to study of Geography by stimulating interest in people of other countries through correspondence; fifth, Esperanto literature is valuable and increasing. No indeed, the English are definitely no longer insular!

Foreign-language teachers, of late years, encourage correspondence by their pupils, to vitalize the language by use. As a by-product, this brings geographical knowledge and friendly human relations. Its value is so well recognized, that in advanced countries a number of centers function to promote or coordinate this activity.

Some are under university sponsorship; others are subsidized by foreign governments, for their political value. Each is devoted to correspondence in a given vernacular, taking no interest in the others, and limiting its relations to the countries of that culture. Thus they are mentally restrictive: French bureaus tend to develop Francophiles, Spanish bureaus, Hispanophiles, and so on. This is contrary to the demands of educational progress.

Prof. Adolphe Ferrière, in his stimulating monograph, "Future Education," declares, "The aim of true education is to satisfy the child's normal and spontaneous needs, thus uniting interest and effort in the same mental activity." But vernaculars take long years of unfruitful mental drudgery, before they yield any practical results, years during which the study has no vital utility, corresponds to no normal or spontaneous need, and is a waste of energy. Esperanto, on the other hand, soon reaches the use-stage, is put to vital use in correspondence or travel, and satisfies the mental interest of the child.

Esperanto, furthermore, includes all peoples and all lands. It brings the entire world within the child's mental horizon, to experience a great diversity of cultures, customs and conditions. From these he builds sounder thinking and attitudes on world-problems. Thus the British Board of Education, in its memorandum to the League of Nations Secretariat in 1922, reported that inspectors of Esperanto classes were impressed by their enthusiasm, their knowledge of life in other lands, its stimulus to children of low ability. By correspondence with various countries, exchanging cards and souvenirs, their outlook is broadened to include all humanity; their attitude becomes one of world-citizenship.

For instance, a Bulgarian Esperantist, in his memoirs,<sup>2</sup> tells how he first became acquainted with Esperanto at the age of twelve. It puzzled him, as something secret.

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<sup>2</sup> A.D.A.—"Rememoroj."

until he got the explanation; then his enthusiasm was unbounded. "A language for all people, easy to learn; who wouldn't accept that?" Especially since he had studied German for two years, and was still unable to read anything in it understandably. So the new easy language opened the world to his young mind. Having no other time for it, he took to studying Esperanto in bed, just before going to sleep. "It was a pleasant way to get to sleep." He didn't study grammar or exercises, merely read and read; yet in three months, he could understand anything he read in Esperanto. Rather a contrast to his school-languages!

Therefore, among Oriental intellectuals, as among progressive Westerners, Esperanto is popular. Many thousands of Chinese have learned it,<sup>3</sup> and their educational congresses have urged its adoption. The Chang-kai-Shek government added it to the curriculum of their Normal College, to prepare Esperanto teachers. China in 1940 had two Esperanto monthlies, Esperanto bookstores, an active association. Japan also, before the war, had flourishing Esperanto bookstores, large classes, active clubs, an internationally-known publishing institute. The Japanese congress of 1938 declared: "Hurrah for pan-human solidarity, and the inter-continental language, Esperanto."

A report to the Parents' Council of New York, in 1927, listed opinions of British, French, Swiss, American and German teachers on the educational value of Esperanto. Let me summarize it: First, better use of the mother-tongue, by understanding the logic of grammar, by interest in vocabulary and construction, by conception of style and figures of speech, by a concept of language-evolution; second, aid in studying foreign languages by recognition of word-roots, by grasp of grammar from Esperanto's logical simplicity, by awakening language-interest; third, mental stimulation by word-building, by sentence-construction.

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<sup>3</sup> Dr. John B. Kao, Shensi University, to the author, in 1940.

tion, by the logical nature of Esperanto's grammar; fourth, cultural stimulation, by wide correspondence and gathering of geographical knowledge, study of maps and collection of souvenirs; fifth, better world relations by interest in foreign peoples, attitudes of friendliness, expression of fellowship, greater interest in world-affairs, increased mutual respect and removal of prejudices, feelings of equality, interest in the causes of war; thus California children came to like even their Japanese neighbors.

The Bulgarian memoirs already cited illustrate this. The boy, on learning Esperanto, soon decided to correspond with people in other countries, and felt at once the same spirit of fellowship that came out of his Esperanto books. "I can't repeat my feelings on getting letters from unseen friends in distant lands, letters that expressed only friendly sentiments. . . . It raised me above my age and above my boyhood interests. I felt my life enlarged, fuller than that of my school-mates. I felt myself part of the world's life. My school-mates knew only Bulgarians; I knew people all over the world."

Esperanto's influence on thinking and speaking is concrete, not imaginary. All vernaculars are illogical systems of exceptions to rules, and exceptions to exceptions. To master such a system, one puts logic aside, and depends purely on memory. Esperanto, on the contrary, is logical, and without exceptions to remember. To master it, one needs only the basic logic of the human mind, not mere memory. Then it forms a habit which influences other areas. Thus a Brazilian Esperantist <sup>4</sup> noted the effect on himself. When friends commented that his Portuguese style was more precise and logical than theirs, he investigated, and decided that it was a carry-over from his long use of Esperanto, which imbued him with unconscious striving for greater clarity and logic.

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<sup>4</sup> I. O. Braga, "Veterano."

Accordingly, Prof. Collinson of Liverpool, in his monograph on "Human Language," states that the inter-language, even in its present stage, offers great stylistic advantages in its freedom of word-derivation and formation. Accordingly also, Einar Dahl of Sweden, in his little collection of experiences, has a dialogue in which a young man tells his chum how he was chosen by his union for a special course in Denmark, and there met a Pole who couldn't speak the language. But both were good Esperautists, so the Swede became interpreter for the Pole. Thus Esperanto's cultural value was demonstrated so vividly, that the professor and the whole class became converted.

College professors and high-school teachers often complain that pupils come up to them minus the ability to think. They forget that thought is not a process per se, in a vacuum, but must have experiential materials to feed on, and to practice with. Esperanto helps to furnish such materials and practice as well as any other subject, and better than any other language. Besides, it acts as feeder to other foreign languages, stimulating interest in them, and serving to diagnose language-aptitude. Yet, at the same time, it gives the capable pupil a standard with which to master vernaculars. Thus mediocre students can master Esperanto and remain with it; brighter ones can pass on readily to other languages. This was demonstrated strikingly in English schools, as attested by the British Board of Education's memorandum. For exploratory courses in earlier grades, therefore, Esperanto is ideal. "General language," "language-culture," "word-study," and similar courses aim to catch the child who is not linguistic-minded, and to find out language-aptitudes; Esperanto would supplement or replace such courses with great success and benefit. It would be "the" general language, "the" language-culture; "the" word-study par excellence.

A Russian illustrated this in his account, given in S.A.T.'s "Unua Legolibro." He had barely begun to study Esperanto himself, when his 11-year-old son came home from a country-village, acting like a savage and speaking with a barbarous dialect. He practiced his Esperanto lessons with the boy, and in three months found him speaking good Russian, as well as mentally more alert. In six months the boy led his class at school, besides being a fluent Esperantist.

No wonder that in 1920 a Polish educator, Prof. Antoni Czubinski, proposed a multi-lateral treaty for six governments to make Esperanto an obligatory study. It was registered with the League of Nations, and by 1926 four countries had signed: Albania, Austria, Czechoslovakia, Finland. Various countries, however, introduced Esperanto without the treaty; though not as obligatory subject: France, Greece, China, Belgium, Netherlands, Scandinavia, and others. These are merely the beginning: Esperanto should be a daily commonplace in every school throughout the world. Then it would really serve its purpose as the world's auxiliary language.

In *methods* of language-teaching, the Esperanto movement can point with pride to a notable contribution, which will have growing influence with the coming years. It originated in 1920 with a Rumanian parish-priest, Rev. Andreo Cseh, of Hermanstad, Transylvania. Invited to teach a mixed group of workmen Esperanto, he developed a method of teaching directly in the language, thus cultivating and maintaining interest by getting conversational ability from the start. It proved highly successful, and Fr. Cseh was invited to teach his course in other countries. Finally a Cseh Institute opened in the Netherlands, at the Hague in 1930, and the city of Arnhem gave it a fine old suburban estate for a residential college. The institute has taught the method to hundreds of teachers from many countries.



The Cseh method is neither new nor revolutionary; it merely carries one step further the "direct method" principle, already well-established in teaching. Germany long used the direct method, and turned out excellent linguists, who went out as salesmen and agents, without interpreters; this may help to explain German success in economic and political penetration. The theory was well-known even before the World War; thus a British author formulated it clearly<sup>5</sup>: he pointed out the unnatural difficulties of teaching one language through another, by translation, by paradigms, etc. He declared that learning to speak another tongue is "only by *use*, not talking and reading *about* it, but talking and reading *in* it (p. 24). Says he, "A living language should be taught as living speech, *orally*." That is the principle of the Cseh method. Beginning with simple self-introduction, proceeding to simple questions and answers, with constant use of concrete objects, it promptly makes the learner *converse*; makes it a living language. The Cseh teacher doesn't lecture, he converses; thus it is a democratic method.

Precisely like the natural way we learn our mother-tongues: empirically and inductively, through conversation upon the concrete facts of our environment. This is a radical improvement upon the old deductive and abstract grammar-translation method, which devitalized the language, compelling the teacher to spend more time teaching exceptions than rules themselves. In Esperanto, with no exceptions, and in the live Cseh method, the learner develops a clear logical picture inductively, by his own experience, educating the rules from familiar examples. The class and the teacher hold real conversations on matters of interest to them. Thus the language becomes a true medium of intellectual and social culture. Cseh in 1930 compiled and issued a little vocabulary of definitions made

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<sup>5</sup> E. C. Kittson: "Theory and Practise of Language Teaching," Oxford Univ. Press, 1926.

by his pupils, in jocular tone but usually quite apt: "peace" means "the peoples are friends"; "secrets" are "something the diplomats have"; and so on.

An additional virtue of the Cseh method: a visiting foreign teacher can teach natives, without knowing or using their own tongue, using only Esperanto itself. Thus Dr. Zamenhof's daughter Lidia, a Pole, taught very successfully in France, Germany, and the U.S.A., speaking only Esperanto. Thus its internationality or auxiliary quality was shown strikingly, and the vital effectiveness of the Cseh method. Holland's chief inspector of schools, in 1931, therefore evaluated it as follows <sup>6</sup>:

The method enables one to understand and use Esperanto directly, intuitively, effectively . . . has the highest pedagogical and practical value, as well as moral, inducing the learner to develop his powers.

A young Philadelphia teacher familiar with other direct methods tried out the Cseh method in his French, German and Spanish classes, and found it highly successful there also <sup>7</sup>:

. . . It seemed like coming out of darkness into light. My classes now enjoy their foreign language hours with me; we converse together freely and naturally. I ask honest questions according to the stage of their vocabulary, and they answer frankly. We all have fun together.

I bring in my little toy menagerie and museum to talk about. From these realia we pass easily to people, life, current events, and manners. It vitalizes the language, and my students learn to think in it.

It would help language-teachers greatly, to become familiar with the Cseh method. Direct-method teaching

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<sup>6</sup> Dr. Rienks in an interview, *Esperanto*, June 1931.

<sup>7</sup> John P. Robertson, Drexel Institute, told to the author, February 1939.

bases on speaking mastery of the language, and comes par excellence in Esperanto; it can then be applied to other tongues. Students will find Esperanto hotels and pensions, camps and hostels, in which to use the language, and live with it. All of which makes the Cseh method in Esperanto ideal for clubs, associations, extension-courses, and for children. As an intellectual hobby, it combines social features with a cultural product contributing to friendly international relations. Such relations as yet are scarcely imagined, let alone realized; but here is my imaginary visualization of one phase of it:

#### THE RED CROSS AND THE GREEN STAR

Scene: A Red Cross hospital in a neutral country, convalescent ward; patients in varied uniforms; nurses carrying trays of food. A Pole gets served first, and a German is offended, starting a quarrel, and a multi-language Babel.

Nurse 1: Dear, oh dear, there they go again. Almost every time.

Nurse 2: We must put a stop to it somehow, before it gets serious.

Nurse 3: But how? The guards stop it each time; they do it again.

Nurse 1: Because they're jealous of each other, and intolerant. We need something to make them more friendly.

Cseh (has entered quietly, unobserved, as visitor, in Esperanto costume): Maybe I can help you; I heard of your trouble, and hurried here; I hope I'm not too late.

Nurses: Who are you? What can you do?

Cseh: I am Rev. Andreo Cseh; I teach Esperanto.

Nurse: What is that?

Cseh: It is the neutral interlanguage, made for such situations; it will help your patients converse together and become friendly.

Nurse: How did you know about us?

Cseh: One of your patients wrote me.

Nurse: But how can you teach all these nationalities at the same time?

Cseh: By teaching directly in Esperanto, so they learn to speak by speaking; it is easy and natural, and gives them a mental interest. Once they begin to converse, they become more friendly. Try it; you have nothing to lose.

Nurse: I wonder if we could; but we must get the C.O.'s authority.

Cseh: Take me to him; please! (They exit together.)

Scene 2 (an hour later): Cseh returns with equipment, which he leisurely arranges, with noise, attracting the patients, who gather around; he sets up a blackboard with a world-outline over it, and begins; pointing as he speaks:

Rusa lando, por Rusa popolo, por Rusa lingvo, bona.  
 Turka lando, por Turka popolo, por Turka lingvo, bona.  
 Franca lando, por Franca popolo, por Franca lingvo, bona.  
 Germana lando, por Germana popolo, por Germana lingvo, bona  
 Angla lando, por Angla popolo, por Angla lingvo, bona.  
 Por nacia vivo, nacia lingvo, bona.

SED! SED!

Por *inter*-nacia vivo, *internacia* lingvo estas *necesa*!  
*I*i, en la hospitalo, estas internacia vivo; por *vi* la lingvo *inter*-nacia estas *necesa*!

Lernu Esperanton! Esperanto estas la internacia lingvo.

Lernu Esperanton! Esperanto estas la neutrala lingvo.

Lernu Esperanton! Esperanto estas la helpa lingvo.

Lernu Esperanton! *I*i! Jes?

Patients: Yes! Yes! Yes!

Cseh: Bone! Bone! Ni komencu! (Takes down the map.)

*Mi* estas Pastro Cseh; mi *instruas* Esperanton.

*I*i lernas Esperanton (he continues with first lesson).

Scene 3: A week later; quiet and peace; patients conversing together.

C.O. (to nurse): Well, how's the Esperanto experiment going?

Nurse 1: Marvelous! Quarreling has stopped.

C.O.: How do you explain it?

Nurse: Why, their minds are occupied, and they practice together. It makes them forget their jealousies and talk together as comrades. And now they can understand each other, and talk things out.

Nurse 2: Yes, all these nationalities using a common language is a wonderful thing.

C.O.: Why wouldn't English or French do just as well?

Nurse: Whoever heard of learning to talk them in a month or a week? Esperanto is the only language that makes that possible, because of its marvelous simplicity.

Nurse 3: It's so logical and harmonious; I listen to the lessons when I can, and I love it.

C.O.: Sounds promising; how long is the course?

Nurse: Twenty or 25 lessons; one a day; then they'll be on their own, and do without the teacher.

Nurse 2: And he weaves ideas of tolerance, friendliness and peace into his teaching in the most marvelous way.

C.O.: At that rate all war hospitals and camps need him; maybe I can work something out with him. His method and his language seem like God's gift to organizations like ours.



Esperanto Police in Dresden, 1931. Photo from *Esperanto*.

## CHAPTER XI

### THE GREEN NETWORK

#### *"Fighters for Peace."*

Esperantists are not yet strong in numbers, since many who believe in it are not active supporters, fearing perhaps to waste their efforts. Others, content with personal interest, fail to join any organized movement. Einar Dahl had them in mind in one of his little dialogues, where he points out that a single drop of rain or a single grain of sand is brushed away and forgotten, whereas a downpour or a sandstorm overwhelms. So the individual believer in Esperanto makes no impression on the hard cake of custom; but by membership in an active club he contributes to a force that can't be ignored. Only organized effort is effective. That was why Zamenhof from the first strove to form an organization under whose banner all Esperantists could work together in the common cause. Today they have it.

About 2000 places through the world, in 1938, had Esperanto clubs or local societies, each listing from a dozen to a couple hundred members. Allowing a modest average of twenty-five gives fifty thousand. Adding an equal number of unaffiliated people gives a world-tally of 100,000; but an Esperanto census in 1932 registered over 116,000. Besides, there are unnumbered thousands unregistered. Altogether, I estimate a total approaching a quarter-million. Only a drop, in the bucket of humanity; but a potent one, a drop of heaven for the melting-pot of a new and better civilization.

For this small army of "peace-fighters" is ubiquitous; one meets them everywhere. Thus for instance, our little collection of experience stories (*Sub la Signo del'Espero*) has several along this line. A Dutch barber tells how, on a hot day of monotonous shaving, face after face, he heard a strange cry of *Pots! Pots!* and a Spaniard appeared, leading a little donkey loaded with pottery. The barber, exhausting his store of foreign phrases without effect, tried Esperanto, and was amazed to get a good answer. . . . Another story is by a French Indo-Chinese in Hanoi, who met a beautiful French girl and became her Esperanto teacher; then she introduced him to her father, who had been an ardent Esperantist in his youth. That's how Esperantists and former Esperantists are everywhere; if they had all remained active members of the movement, it would be near its goal by now.

Local clubs are the nuclei of Esperanto life, with their social and literary meetings, their classes and propagation-meetings, their welcoming of visitors, broadcasts, and so on. Many have a permanent telephone address, where novices or visitors can find them and get information, literature, etc. Here the new-hatched Esperantists get their first practice; here they become familiar with the scope of the movement. From here fledglings graduate into the broader phases of national or regional, international, and special organizations. The clubs do their best to publicize and spread the linguafranca. Even poultry knows how it pays to advertise: the duck lays her egg silently, while the hen cackles loudly each time; well, whose eggs are in greater demand? However, Esperantists know that the enduring success of Esperanto comes not merely from advertising, but from its inherent fitness; propagation aims to bring that fitness to the world's attention.

In local clubs, incidentally, we may see the right kind of assimilation take place. Newcomers get a hearty wel-

come, help in finding jobs and homes. This promptly adjusts them economically and socially; a sense of solidarity and loyalty soon develops, which removes them from the influence of foreign propaganda. Coached by their Esperantist friends, they learn the new vernacular in a fraction of the time required by others. Every experienced Esperantist can tell stories along this line. I like to visualize it, at its best, in the following imaginary dialogue:

### PIOTR'S NEW HOME

Scene 1: An Esperanto club; members of various nationality, chatting in Esperanto; Piotr and Dmitri, at the door.

Dmitri: Yes, Piotr, you will like it here; no one will look down on you, because all are foreigners here, and understand each other.

Piotr: All foreigners? No natives?

Dmitri: You don't get my joke. Some are immigrants like us; the natives say jokingly that their ancestors are immigrants, so they are foreigners too.

Piotr: But how do you speak to each other, with the various tongues?

Dmitri: In Esperanto, of course; this is an Esperanto club. Remember, before I came over, I told you I would find plenty of friends here? These are the ones I meant; the Esperantists.

Piotr: How did you find them? You didn't know them before?

Dmitri: No, but I had this club listed in my address-book, and wrote to them before I left. Some of them met me at the dock, and welcomed me.

Piotr: Fine for you; but I don't know any Esperanto.

Dmitri: You will soon; join our next class, and in a week you'll begin to speak it.

Piotr: I have to find a job first, and I may not have time.

Dmitri: I took care of that; we have a job-service, and I registered you. There may be a job waiting now, that will leave you free evenings to study.



Piotr: That's fine! But how will I understand my bosses?  
Dmitri: Easy; they'll be Esperantists, or friends of Esperantists, and take you on as soon as you can speak.  
So come on and enroll for the next class.

Scene 2: A month or two later, outside a factory: Piotr walking away briskly; another speaks to him.

Worker: How long you working here?

Piotr (gesturing): No speak.

Worker: Oh, still a foreigner! (In Germussian) Panyumeschen Russ-keutsch?

Piotr: Dya, dya!

Worker: Good; I'll talk to you in Germussian. How long you here?

Piotr: Just over a month; I landed a few weeks ago.

Worker: Pretty lucky; most of us struggled and suffered for years. This country needs a new system.

Piotr: I'm satisfied; I'm doing all right.

Worker: Maybe; but it won't last, because the country is decadent; it needs a new government, a strong one, with a strong leader.

Piotr: Oh, a dictatorship? That won't help; that's why I came here.

Worker: You're just lucky; others have it bad; all they do is exploit us.

Piotr: Not me; I have a good job; my bosses are my friends.

Worker: How do you know them so well?

Piotr: We belong to the same club, the Esperanto club; that's how I got my job.

Worker: Oh, Esperanto; that's just a bourgeois dream!

Piotr: Not to me: it got me a good welcome, a good job, a good home and friends. Is that a dream?

Worker: No use talking to you; you're a bourgeois stooge!

Scene 3: Three months later, early evening at a street corner in an immigrant neighborhood. Same worker is haranguing group; Piotr passes by and stops to listen.

Worker: I tell you we foreign-born are just work-horses, to be exploited like mules. Why do we stand for it?

Piotr: Why are you dissatisfied? You have a good job and a home?

Worker: Because this country is corrupt, and needs a new system; and we are going to give it one.

Piotr: Not with my help! Can you give jobs or freedom?

Worker: Freedom is a bourgeois dream; you don't need it.

Piotr: So now *you* want to enslave us, as they do in Europe? Here I am free to go and come as I like, have what friends I like, think my own thoughts and eat what I like, develop myself without fear of secret police. Here I know that my friends are friends, not secret police, spies or informers. And you want to change that?

Worker: Who are these dear friends of yours?

Piotr: They're all around me; at home, at work, at my club. Everyone here means well, and wants progress.

Worker: How do you know? You can't talk to them.

Piotr: You're mistaken. Three months ago I couldn't; but now I talk the language of the country.

Worker: How did you accomplish this miracle?

Piotr: It's no miracle, anyone can do it. When I landed, a boyhood friend took me to the Esperanto club; there I soon learned Esperanto, and made good friends. I soon realized that I need the national language, and my friends coached me, so I was able to learn fast. Now I can speak to everyone, and I find them kindly, friendly people, when you understand them. If you will just learn to speak to them, you will like them, too. Then you'll get adjusted to this country. Try it!

Worker: I haven't time to study languages.

Piotr: If you have time for speech-making, you have time for Esperanto.

Worker: I'm poor at languages.

Piotr: Not by our simple conversational method; you'll be talking in a week, just as I did. I was poor too. What can you lose? Come on; enroll!

Worker: All right; I'll try it.

Others: Me too! Me too! Me too!

Esperanto didn't stop with local clubs; there are regional and national associations in many countries; in some, two or three. Belgium and Netherlands, for instance, had

separate organizations among Flemings, Unionists, and Catholics. Lumping the various kinds together, there were fifty-five regional or national Esperanto associations in 1938; a considerable reduction from 1928, due to depression and Fascism.

Of the number, fifteen or twenty are purely proletarian organizations. The first of these began at Stockholm in 1903; by 1907 they were numerous enough to hold an international congress, and issue an international journal. To its editor, in 1910, Dr. Zamenhof wrote:

The field of work you have chosen is very important; perhaps has a greater use for our democratic language than for others; I hope that sooner or later their organizations will become the strongest supporters of our movement. The workers will not only know the practical value of Esperanto; they above all will sense its spirit and ideal.

Many have already done so; many labor-organizations have supported Esperanto, and many have conducted Esperanto classes. As a veteran American labor-leader wrote to me: "I am certain that international peace and fraternization cannot be achieved without the international language."<sup>1</sup>

The Bulgarian memoirs<sup>7</sup> already referred to give a vivid picture of what it means to belong to Esperanto associations. He went as a young Esperantist, to attend his first national congress, arriving in advance, unheralded, and struck by doubts. Then other trains arrived, each unloading more Esperantists, and doubt turned into joy.

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<sup>1</sup> The late James H. Maurer, in a letter to the author, September 16, 1940.

<sup>2</sup> A.D.A.—"Rememoroj de Esperantisto," p. 37.

"Great enthusiasm reigned; faces beamed. It was a blessed hour, as these devotees gathered from towns and villages where they were isolated, meeting only in their letters. Now they could feel close together, and fortified. Who could remain cool in such an hour?"

At the apex of the Esperanto movement, however, are the international associations. These are the true home and heart of the cause; promoters of international fellowship across political, religious and racial lines. In them, nationalism is laid aside temporarily, and broad humanism is indulged. Two of these internationals are general or neutral, that is, for Esperanto alone, with no special interest. Others join Esperanto to their special interest, such as medicine, law, science, education, labor, religion, and so on. The oldest was founded in 1908, and at its peak listed about 20,000 members, with about 2000 representatives or "delegitoj" in about 1500 places, who acted as private consuls. These delegitoj or consuls furnished welcome, information and guidance, help in correspondence and translation, and other services. They supplied international reply-coupons for correspondence. They often fastened an Esperanto shield outside their door, for visitors to find them. ADA portrays again, what it means to an intelligent youth to become a member of such an international organization:

My first green star . . . I won't easily forget it; of course it appeared at once in my button-hole, where it proudly proclaimed me an Esperantist. . . . I came home almost drunk with emotions and thoughts . . . knowing real Esperantists, and understanding the beloved dream-language that they spoke so fluently, gave me ecstasy; I couldn't walk, stand, sit, talk or eat calmly!

Here is a "green network" of associations, consuls and clubs forming the living framework of the Esperanto

world. To it we owe statements like the following, by a traveling ethnologist<sup>3</sup>:

I never would have believed that Esperanto could make my travels and studies so much easier and pleasanter . . .

Some people think English more useful . . . but I can truthfully say that it did not help me as much as Esperanto.

In Peiping, China, the local club moved me from the expensive and uninteresting European hotel to the charming Chinese hotel in a beautiful garden near the old imperial palace; introduced me to a happy group of students; guided me to worthwhile places; helped me with my researches. As a result, instead of five days, I stayed five weeks.

In Kameoka, Japan, I found a large Esperanto center, issuing Literature. There I rested a week amid the beauties of nature, and received a wealth of details on native life. . . .

In Tokio, the Esperantists helped me with correspondence; introduced me to a private library and museum. . . . My seven weeks there remain ineffaceable memories.

I often think . . . that those same Esperantists whom I find everywhere are *my* people; for among them I feel at home immediately, without bringing gifts.

Esperanto thus forms a "green international"; a *non*-subversive association for a peaceful spiritual revolution; a world-union minus world-empire, but plus a burning desire for human solidarity. Hospitality is no duty with these people; it is the free and loving expression of human brotherhood. Experiences like those just quoted are common and natural among Esperantist travelers. Another well-known account gives further examples<sup>4</sup>:

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<sup>3</sup> Georges Marin, in *Esperanto*, April 1936.

<sup>4</sup> Joseph R. Scherer, "Around the World with the Green Star," 1931.

My ship approached the dock. . . . A crowd greeted me with shouts of "Welcome, welcome!" . . . On the dock, other comrades with pleasant words and warm handshakes; then tea together in a restaurant of Yokohama. . . .

Supper in the home of an author . . . visits to banks, newspapers, university professors. . . . Everyone marveled how beautifully and similarly Esperanto flows from the mouths of different nationalities. . . .

Interesting journey southward. . . . During stops comrades greeted me and put baskets of fruit through the window; some came on board "to cheer the monotonous journey."

This was *organized* hospitality, a pre-arranged demonstration; but many others can cite the like, experienced without notice, as I can testify. En route to the Paris congress of 1932, for example, I stopped at Brussels, where the national secretary and his charming wife put me up for the night, with a hot dinner and a warm bath. Next day the local chairman, a prominent physician, had me out to Sunday dinner. Later, in Alsace, a modest book-keeper proudly introduced me to his simple table. So it goes: rich or poor, high or low, the Esperantist is always happy to welcome another *sanideano* (comrade). Yes, that little green star helps. I had sent cards ahead to people I expected to visit, including the *delegito* (consul) at Hamburg. Then, on the platform at the Brussels station, he walked up to me and greeted me; he was on a business-trip, and we chattered joyously together until Amsterdam. He had a skeptical American associate along, who began to be convinced by our conversation.

Thus any Esperantist, when free and able, takes pleasure in welcoming and guiding the visiting *sanideano*. They find so much to learn from one another, comparing national cultures and customs. It gives them ineffable pleasure to discover their common human nature under the diverse cakes of national customs. From this they

derive renewed faith in humanity, and determination to strive for it.

The concentrated living demonstration of all this is the World-Congress of Esperantists, which brings together hundreds, or even thousands, from dozens of countries; men, women and youth of all classes, all races, all religions, in a festival of fellowship. Here Nordics or Asiatics don't stand proudly or modestly aloof, but mingle and converse freely and joyously, as friends. With dozens of languages or dialects at home, here they need only one, the lingua franca. Here they forget for awhile which country they came from, and become for the time being citizens of humanity, of the world.

At Paris in 1932, where I was American delegate, representatives from 45 countries introduced themselves in Esperanto; on the second day over 1600 people marched to the great Galeries Lafayette, for lunch on its roof-garden; in the evening "Knock" was enjoyed in Esperanto; next day we picknicked at Fontainebleau woods, playing and eating together in groups of ten or a dozen different nationalities. I never noticed any dialect of Esperanto, only Esperanto.

All these ideals are continuously expressed in the Esperanto press, including many books and periodicals. All the international organizations publish journals or bulletins; a few have two. Their total number is about forty; some of high cultural value. Likewise, most of the national and regional associations have their bulletins or journals, ranging from mimeographed sheets to attractive, well-printed magazines. They numbered about 65 in 1938, many of high quality. Even many local clubs issued some sort of periodical, usually a simple notice-sheet, but sometimes a printed bulletin with cultural items. Thus the Esperanto press is quite extensive.

Its goals are varied and high: not merely news and notices; more than simple practice of Esperanto. It is a

medium in which to develop the language; it binds Esperantists together intellectually and socially; it distils and carries a broadly human culture from all nations; it cultivates a spirit of unity and harmony. The Esperanto press, in short, is one of the matrices of a future united humanity.

Then there is Esperanto literature, with its thousands of titles, from philosophy and science to sports and technology. It is worth the attention of the greatest scholar. I have been reading recently, collections of national story-samples: Bulgarian, Hungarian, Russian, Swedish, Japanese. I was struck by their similarity of themes, spirit and manner, from their fables and fairy-tales to their modern anecdotes. Zamenhof's "Krestomatio" in 1910 already gave a broad sampling from many sources, concretely demonstrating Esperanto's world-wide cultural base. This literature already compares favorably with that of many minor languages. These are obliged to lean heavily on wealthier neighbors for education and source-materials; Esperanto draws from the entire world, and promptly pumps it back again to all the world. Erich Remarque's "All Quiet on the Western Front" couldn't be issued in Albanian, Catalanian, Egyptian, Persian, etc.; but the Esperantists in those countries did get it. Odd Arnesen's "Over the North Pole by Airship" was issued in Esperanto, and translated from that into other languages. Thus Prof. Edmond Privat, while editor of the magazine "Esperanto," wrote:

Every month we receive translations of articles from our magazine, appearing in Mexican, Japanese, Swedish, French, German, and other languages. Thus by means of Esperanto, one simple text can find readers everywhere in the world.

Esperanto translations include everything. Stories and plays mirror life in many localities, in overtones of broad



human interest. Its anthologies of less-known literatures are not available otherwise: Bulgarian, Catalanian, Flemish, etc. Nor is original creative work lacking: Zamenhof's hymns, fables and proverbs; novels and poems by Baghy, Kalocsay, Forge and others; Haefker's *World History*; Collinson's "Human Language"; many, many more. Altogether, they serve up a broadly human culture, that fills in the lacunae of vernacular literature, and supplies a corrective to literary chauvinism. The national presses must edit everything in the light of approved ideologies or accepted prejudices; Esperanto's neutral press corrects that. Furnishing unbiased information and objective materials, it helps to build a sounder world-view.

Prof. Collinson, in addition, considered Esperanto literature of especial value to philologists, in permitting every change in the language to be dated. This gives a clear picture of the influences at work in it, and of the international tendencies reflected in its vocabulary. It also permits easy study of percentages in derivation from various sources. These findings will be helpful later to social science. Such uses are barely touched; the possibilities are many.

I often wonder if any other movement, comparable in size and numbers, has a comparable literature or press. Far better than the counting of noses, its press and literature show the strength and vitality of Esperanto. Deriving from its deeply humanistic inspiration, they give the whole movement an almost religious aspect, to inspire its publishers. From them came a steady stream of textbooks, translations and originals on all subjects. Often these firms, or the associations that underwrote them, went in the red financially; but they persisted doggedly to the last ditch, drawn by a shining vision of a bright new world of peace. Esperantist Braun, for example, told his friend Schmidt that he made his living writing for Esperanto: writing for Esperanto journals, and writing home for

money. That sounds flippant and penurious; but many really did earn a living at it.

The language in these Esperanto magazines and books is entirely uncensored, and evolving freely. But certain "Official" institutions endeavor to watch and guide that development. A Language Institute with over 100 experts, selected by the national and international associations, has this responsibility. It entrusts the routine work of examining writings, recording new words or affixes, to an inner circle called the Language Academy, which acts as board of judges. They edit manuscripts for acceptability of style and vocabulary, on the basis of Zamenhof's fundamentals, but have no power to decide against general opinion or custom. They merely act as a check-rein against chaotic development.

Thus controlled for stable evolution, Esperanto's spirit focussed in and proceeded from several teaching-centers. Foremost was the International Cseh Institute at the Hague, already described. Founded in 1930, it has already given the method to hundreds of teachers and others. To its resident summer-school at Arnhem people came for a few weeks stay, to live in a completely Esperantist atmosphere, and there learn to "speak Esperanto like a native." The Institute thus gave the lie to that fellow who thought there was no use learning Esperanto, because to master it, he'd have to live in that country; at the Institute, they *did* live in that country. Some of its pupils even gave up former occupations to earn their living by teaching Esperanto all over Europe, and outside. Graduates of this course would be extremely useful *now*, at the United Nations dealings, and at the coming Peace Conference, to help it go smoothly, efficiently. This would be far more rational than the present scheme of training people in many languages, to preserve the old confusion. The Esperanto method would be more friendly and democratic, more inspiring to the world. A second center, be-

side the Cseh Institute, was the International High School at Helsingfors. It is hoped and expected both will resume after the war.

All these accomplishments of Esperanto are still a world away from its goal: general acceptance and use by the whole world. That goal would be attained sooner, but for one missing factor. The movement has plenty of burning idealism, plenty of experienced, unselfish workers, plenty of mass-appeal. All it lacks is funds: to advertise, to pay workers, to maintain clubrooms, to endow professorships and scholarships, to print popular magazines. A wit once said, that civilization is that state of affairs where nothing can be done until it is financed. And that is what delays the Esperanto movement. If some culture-minded philanthropist like Edward A. Filene would endow the movement adequately, it would take like wild-fire. It needs chairs in universities, free stipends, free literature, attractive periodicals, paid lecturers, paid radio-time, open centers, free classes, and other means. All require money; plenty of it. Philanthropists please note!

Now let us imagine Esperanto taught in all the world's schools; assume two hundred million users, instead of two hundred thousand; suppose the Esperanto press, services and contacts grow correspondingly. What will be its influence then on the life of the world? No one can prophesy safely, but let me try to visualize *one* phase of it:

Scene: A family around the evening lamp, reading.

Father (looking up excitedly): Those Gremians are savages, a menace to civilization; we must wipe them out.

Son: Not quite, dad; they're just ordinary people, making a bad mistake, and we must help them correct it.

Father: How do you know? The papers are full of their barbarism!

Son: Yes, but that's not the whole story, dad. My Esperanto friends in Gremia tell me another side.

Father: What's that?

Son: That the persecutions and aggressions are committed by an organized gang of hoodlums, who control the government and cow the people into obedience; but sensible ones disapprove it all, and want to get rid of it.

Father: Well, why don't they?

Son: They are trying; but it's a terrific job. The hoodlums control army, navy, police force, secret police, commercial and diplomatic relations, pensions, and everything. The secret police are everywhere, and pounce on anyone who dares to oppose the government.

Father: Then how can they ever overthrow it?

Son: They must work secretly, and watch their opportunities.

Father: How do you get all this information? Don't they censor your letters?

Son: Yes, but not in Esperanto; they disapprove Esperanto, and have no department for it. So my friends can write more freely. But they feel bad about us; we make it harder for them.

Father: How's that?

Son: We have so much misunderstanding and misstatement about their people, it gives the dictator excuses to proclaim that he protects the people against us; that we hate them; that's how he keeps the country under control.

Father: Well, we can't keep quiet to them, can we?

Son: No, talk more; but talk Esperanto. Teach it to all the children, and get them writing to Gremian children, about our ideas. That will help them to undermine the dictatorship.

Father: Why wouldn't English or Gremian do that just as well?

Son: Because they take years to master; but any normal child learns to write Esperanto in a few months.

Father: Then why isn't it taught?

Son: Because people don't know about it, and don't demand it; and the educators are indifferent.

Father: Well, I'm going to see that my clubs all know about it, and start a demand for it.

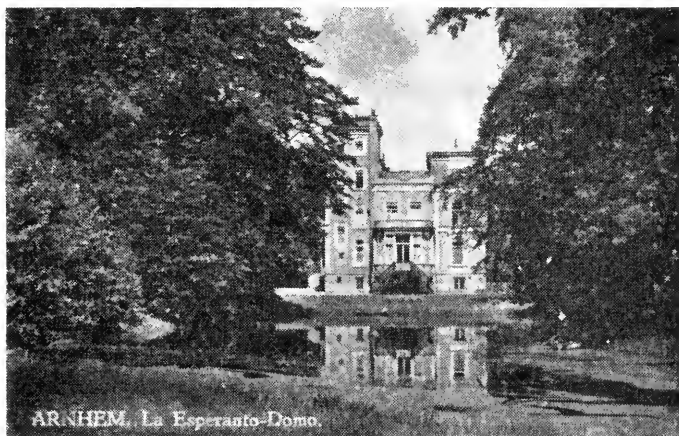
Son: That's fine, dad; the sooner Esperanto is in the schools, the more it will help world-affairs.

Meantime, it already has intense practical value for some people. An Esperantist refugee from Germany illustrated that <sup>5</sup>:

Esperantists of U.S.A. sent money for my passage, as I could not use my own means; British Esperantists took my son as a guest for the duration. Swiss Esperantists welcomed me and arranged my transportation. Spanish Esperantists welcomed me in Barcelona, cleaned my clothes, got me some butter in spite of its scarcity. Portuguese Esperantists welcomed me again, showed me the sights, and got me comfortably aboard ship. New York Esperantists welcomed me again, got me living-quarters, made me an honorary member, helped me find the refugee-center, which enrolled me in the refugee work-shop at Bryn Mawr. Now the Philadelphia Esperantists welcome me once more. Thus in many ways Esperanto has helped me in my need.

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<sup>5</sup> Dr. Walter Lippmann, formerly of Leipzig, at Philadelphia, April 10, 1942.



Cseh Institute.

## CHAPTER XII

### THE GREEN STAR SHINES

*"The dawn of a new day."*

How Esperanto tends to fraternization and pacification was illustrated in the Balkan powder-barrel by A.D.A. in his Bulgarian memoirs. He relates how they went in a body from the Bulgarian congress to attend the Rumanian congress, as its guests. "Up the blue Danube a small steamer carried the peace-fighters. With green flags and enthusiasm high, with faith and hope in our eyes, with kindly feelings toward our hosts, we were invading a neighbor country for a cultural conquest. . . . Who can describe our enthusiasm on meeting our Rumanian comrades?" Then came the formal meetings, at which leaders of both groups narrated their difficulties and victories. "Each spoke freely and frankly, as among brothers, who felt his pains and his joys with him." A simple wood-cutter from a backwoods village told how he was mocked for his interest in Esperanto, until his extensive correspondence proved him right. "And here he felt triumphant, for here he was among foreigners, yet speaking and being understood; not deaf and mute, but a man among other men. He, the uneducated woodman, had succeeded."

Esperanto's future influence cannot be foreseen or measured now, just as the inventors of levers, printing-presses and steam-engines couldn't foresee the many important uses these things would have, or their growing influence on civilization. So, similarly, interlinguists can't imagine all the future influence of Esperanto, once it shall

be a daily commonplace of civilized life. That influence must be felt and taken on faith, as the steam-engine, dynamo, gas-motor, telephone and telegraph were taken on faith. What would civilization be without these things? What will future civilization be like, with Esperanto a daily commonplace? Zamenhof prophesied, in his hymn "La Espero" (Hope), that the peoples would form a great family-circle; later a League of Nations was founded. Thus he was a true prophet.

So it is not fair to judge the future influence of Esperanto from its present status or past accomplishments; it is too little used as yet. We must think of it first as known and used by all educated people, in order to evaluate it properly. First, here are its humanitarian possibilities, illustrated by the exchange-service of the neutral Esperanto center in Geneva, during the World War, which contacted friends and relatives on opposite sides of the firing-line. It repeated that service during this war, until communications were closed. Then, here is Esperanto's fraternising influence, illustrated by Czech and German societies in 1930, arranging a mass-exchange of visits by their children. The pacifying and harmonising effect of that week or two "in enemy's country" as a *friend*, instead of a suspected foreigner, can hardly be exaggerated. Similarly in 1931 the Rumanian and Bulgarian Esperantists arranged a joint conference on Balkan problems; and that same year Swedes and Esthonians interchanged mass visits, which led to an Association for Baltic Union.

Other organizations were inspired or promoted by Esperantists. The United States of Europe, foreseen by Goethe and other philosophers, was first proposed after the World War by an Austrian, Count Coudenhove-Kalergi, supported by Aristide Briand of France, and boosted by Esperantists in a journal, "Uŝe-Eho" (Echo of the U. S. of Europe). Similar organizations for regional union were the Lithuanian-Latvian Society, the

Baltic Federation, the Balkan Union. The Baltic organization had an annual congress before the war; the Balkan Federation issued a monthly Esperanto bulletin, "Balkana Konkordo" (Balkan Peace).

Very broad federative movements were: "Unuiĝo Ter-globŝtato" (World-Union); "Universala Homama Asocio" (Universal Humanist Association), founded in Japan; and "All-World Movement," founded in Holland "to eliminate barriers of race, religion and language that separate men." The latter derived inspiration from Zamenhof, who wrote in 1913:

I view every man just as a man, and judge him according to his personal value and conduct. All injury or oppression of any man because of belonging to another race, religion, language or social class than mine, I view as barbarism.

From which base he formulated his principles of humanism:

1. Judge not by race but by acts.
2. No country shall belong to one tribe, but to all the people who inhabit it.
3. Don't impose your tribal religion or language on another.
4. Respect the "man" above nationality.
5. Consider patriotism as service to the people of your region, never as hatred of others.
6. Let your language be a means, not an end.
7. Don't make religion hereditary, but subject to true conviction.
8. Deal with people of different religion helpfully, as true brothers.
9. Cultivate feelings of unity with all men, not disunity.
10. Use a neutral language in contacts with other nationalities.
11. Consider all humanity as one family, and act accordingly.



Zamenhof's social ideal of Esperanto, though non-political in inspiration and activity, would of course have great political influence when adopted. Nevertheless the Esperanto movement as a whole is strictly neutral politically. This was clearly formulated by Zamenhof as official declaration of the Boulogne congress in 1905:

Esperantism is the effort to spread the use of the neutral language, which, without meddling in the internal life of any people or aiming to displace existing national languages, would give people of different nations the means of understanding one another, would serve as pacifying idiom for public institutions in those countries where diverse nationalities struggle over language, and in which could be published those works having equal value for all people.

This position has been strictly adhered to ever since. It makes plain that the goal of the movement is international cultural solidarity, without national disintegration. That is, it is not anti-patriotic, but inter-patriotic. Zamenhof himself never meddled in politics; the movement as a whole has followed him.

The purely humanistic idea of Esperanto, its guiding ideal, was expressed by Zamenhof in the phrase "interna ideo" (inner ideal). Many intellectuals, ruled by nationalism, react against this ideal of fellowship and unity; but those same intellectuals don't react against their foreign coffee or sugar or rubber. They accept an international railway, an international steamship or airplane, an international postal service, radio, and many other things as commonplace. They fail to realize that the international language completes the picture.

Esperanto's humanism was well-put by an editorial in "Esperanto" by its editor, Hector Hodler:

The Esperantist ideal . . . not merely tolerates, but proclaims, individual difference and dissimilarity. As

Tagore puts it, we don't want uniformity, but harmony.

In non-Esperantist associations, this is extremely difficult, due to linguistic chauvinism, which raises mental barriers that nullify their aims. The editor of "Esperanto" pointed this out in 1910 to the Congress of International Associations:

Congresses where various national languages are used are *multi-national*, not *inter-national*. Those where only Esperanto are used are truly humanistic.

Whereas, multi-nationalism gathers nations together, and endeavors to facilitate their relations, basing on nations as units of organization, Esperantism unites *persons*, ignoring nationality, race, language, and basing not on nations, but on *men*, who wish to interrelate.

The weakness of multi-nationalism was clearly seen by the League of Nations Secretariat, in its report on Esperanto (p. 20):

The world disaster, which brought whole nations face to face, made more tragically evident the need for an international language, . . . in the work of the Red Cross, relief work among the wounded, prison-camps, even relations between Allied armies. Thus the French Army Medical Service, on May 28, 1916, arranged to distribute Esperanto Red Cross manuals. And in the great internment camps of Siberia, thousands of men from all nationalities learned Esperanto in order to get acquainted with each other, and with their guards.

What a difference Esperanto makes in such situations, was experienced strikingly by a president of the English Teachers' Union<sup>1</sup>:

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<sup>1</sup> Shenton, "Cosmopolitan Conversation," p. 442.

I journeyed to Budapest to attend the annual congress of the Universal Esperanto Association. . . . Here I could draw my first and perhaps most striking comparison between it and the World Federation of Education Associations (at Geneva), which I had just left.

With the best will in the world, Geneva (the educators) remained appallingly national. We largely consorted with those speaking our own tongue. We could not make friends where we were attracted. Halting gestures of friendship died painfully on lips striving to mumble a few incoherent phrases in German or French.

But in Budapest the language-barrier was down, and everywhere, in cafes, on the streets, were groups of mixed nationality—German, American, Hindu, Turk—talking a common language, using it as bridge between hearts and minds.

The Russian internment camps had many Esperanto classes, during the last war; by this time, the practice should be much more common. Work-camps, prison-camps, all kinds of camps, need it. Here is how I visualize it in a work-camp, where an international group of young men are enlisted for restoration of devastated areas. Directors of such camps found it extremely difficult to organize and manage these mixed groups; and one director was forced to realize the need of Esperanto. After the war is over, we may expect hundreds of such camps; let us use our prophetic imagination, and apply the language question in them:

Scene: A post-war work-camp; just outside the office; a line of new arrivals; looking about curiously. A troop of others, trudging away, with tools, singing and joking, in Esperanto.

New No. 1: I wonder how we'll get on with the fellows from other countries.

New No. 2: Very well, from all I've heard. They're all good fellows here; no quarreling; all cooperative.

New No. 3: I wonder what that song is, that they're singing.

Clerk: That's an Esperanto song.

New Ones: What's that?

Clerk: That's our official language here, in all our relations between our different nationalities. It's the international language; very simple and easy to learn.

New One: What's the idea?

Clerk: Well, we can't waste time with translators, and our foremen must be able to speak fast, and be understood. So the first thing you'll learn, after you get settled, will be Esperanto.

New Ones: Did you say it's easy?

Clerk: Very; you'll like it. We have a quick, intensive conversational course, and you'll start speaking it from the first lesson. As soon as you can speak and understand it well enough, we'll assign you to a working-group. You see, the foremen often must give emergency directions, or receive emergency reports from their men, and they couldn't use interpreters. Esperanto is our only solution; it makes interpreters unnecessary.

New Ones: It's a swell idea; when do we start?

Scene 2: A month later, in the woods; same group working; talking, singing, in Esperanto.

Leader: Ho! kolegoj! Aŭskultu! (Listen, fellows!)  
(They gather round.)

Leader: Hodiaŭ ni finos nian taskon; morgaŭ ni iros al alia vilaĝo. Do, post vespermanĝo, preparu vin por la vojaĝo. Bone! (Today we finish here, and tomorrow we go elsewhere; so after supper, get ready.)

(They disperse joyously.)

So Esperanto unites minds in understanding. Yes, and hearts too, in human love. While it is true that "the language of love needs no interpreter," it is also a fact,

as a commentator noted, that "the ability to exchange poetic phrases does help." So that Esperanto may even favor romance. A Sunday newspaper, some years ago, featured such a case: A Hungarian and a Belgian girl, after some correspondence, met at the Esperanto congress, fell in love, saw each other's parents, and married; therefore the caption, "Hungary plus Belgium plus Esperanto equals Mr. and Mrs." Another well-known story concerns a French-American and a Belgian girl<sup>2</sup>:

I am of French descent, from New York; my wife is Belgian, from Antwerp. In 1928 I attended the Esperanto congress; there I met a Belgian girl and lost my head—or found it—and married her. We honeymooned thru France and Italy, came to New York, then settled in California, where our first child Dianto (Carnation) was born. We continued to use only Esperanto at home, so that our baby understands it.

Still another well-known case was a Rumanian poet, teaching Cseh courses in Sweden, who met and married his wife there. Esperanto is the language of their home, and the mother-tongue of their children. I am almost tempted to sloganize: Romanticize with Esperanto.

Have we a right to imagine the result if such cases are multiplied 10,000 times by general use of Esperanto? The family is the basic environment of humanity; home-life is the fundamental conditioner of the human mind-set. As the Jesuits said: "Give us the child up to his sixth year, and we care not who has him afterward." So, when millions of Esperantist homes shall exemplify and habituate attitudes of international friendship and harmony, then Esperanto will have helped to bring about a new world order of cooperation and peace.

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<sup>2</sup> Wm. Chomette in "Oomoto Internacia," July 1934.

I foresee some skeptical realists disagreeing with me, perhaps snorting in derision:

Nonsense! You can't change human nature! No mere language can prevent quarreling! Even parents and brothers and sisters in the same family quarrel; how then can Esperanto stop that?

It can't, Mr. Skeptic. Neither Esperanto nor any other influence can *make* Peace or Harmony; for these are growths. But the use of Esperanto is a condition favoring that growth. It is useless to say "Love one another," when we can't speak to each other, hence can't even know one another's minds or hearts. The *less* we know a person, the easier to scorn and hate. As Abraham Lincoln once remarked, he never could hate anyone that he got to know real well; but Will Rogers added, he never met anyone he couldn't like. So children growing up as Esperantists, corresponding and traveling with it, must become well acquainted with diverse people from many lands, and learn to like them all. Such children must tend to develop attitudes of respect, tolerance, harmony and cooperation instead of scorn and conflict. To men and women grown up that way, peace will be natural, not a duty; they will not need to *make* Peace, but will *live* it.

Cynics may still demur; they may even break in on me impatiently:

Just a minute! You can't teach tolerance; it's in-born! It's a quality that one either has or has not. No language can give that.

So? What knows the puling infant of right or wrong, of war or peace, of hate or love? Yet, when grown, he loves one and hates another. Did Nature decree those feelings, or did he acquire them from the teachings and examples of his elders? You know the answer: We're

not *born* to tolerate one group or nation, and despise another; we *learn* it. As an educator said <sup>3</sup>:

Children start life without race-prejudice. They soon acquire it from society . . . and schools must not only teach racial equality, they must demonstrate it in the schools and in the community.

Which points to Esperanto as a help in tending to breed tolerance and friendly habits.

Yes, indeed, even blood-brothers may quarrel, or even fight. Neither Esperanto nor anything else can alter that fact. But let those quarrelers learn Esperanto early in life, and get corresponding with children in other lands; let them be busy writing and reading postcards and letters, studying and discussing souvenirs. They will have less time to quarrel. Better: getting interested in how other people "live and move and have their being," how others think and feel, even the naturally quarrelsome boy must have that tendency toned down. By comparing notes and discussing diversities, he must develop respect for differences. This is not a theoretical supposition, but an actual experience of many people.

Therefore the influence of Esperanto depends on education. It must go into all the schools. So many things are taught the child, in which he sees no practical value; tell him about Esperanto, and he immediately asks for it. Demand for Esperanto will be automatic and general, when children are informed of it. Yet educational authorities, when urged to introduce it, usually hem and haw their excuses: "There is no demand for it"; or "There are no teachers for it"; or "The curriculum has no room for it." If there is room for foreign languages which en-throne linguistic illogic and nationalistic attitudes, it can find place for the logical and humanizing Esperanto.

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<sup>3</sup> Dr. Jerome Davis: "American Teacher," May 1939; "Prejudice."

All it needs is the decision, for teachers will be immediately available, in any needed number. Thousands of intellectuals have mastered Esperanto sufficiently to teach it, and will be happy to help out. However, *any* language-teacher, by his training, can master Esperanto in a week, and be ready to teach it. Thus the school-superintendents need only list Esperanto among the languages, and ask their regular teachers to prepare for it. The sooner they do this, the better they will demonstrate intellectual integrity and educational sincerity. The children, of all humans, are most strongly entitled to the opportunity of Esperanto: they are congenitally gregarious, tolerant, unprejudiced. Esperanto will help them to keep that. Social surroundings instil the reverse; to deny them Esperanto is negativism, anti-social and insincere.

Even in backward districts where Esperanto-trained teachers might not be available immediately, there are remedies. Departments of Education can arrange condensed vacation-courses, for which the Cseh system is ideal, since it works without textbooks. They can also organize correspondence-courses for distant or isolated points, and save travel; in this, phonograph-records will help to impart correct pronunciation. Then, too, they can reach every owner of a receiving-set with radio-courses. Therefore, let no administrator plead lack of teachers or textbooks; there is no excuse for not introducing Esperanto.

It should go into all grades of education; into elementary and junior high as general language, exploratory or diagnostic course; into high schools as first foreign language, and feeder to the others; into colleges as indispensable aid to professional preparation, helping to bring the student world-wide sources of information.

Then many branches of government will find valuable uses for Esperanto: defense establishments and commercial departments in all stations abroad; diplomatic branches



above all, in foreign negotiations; scientific services and information-branches, in all their researches. Eventually, Esperanto should become a qualification for appointment in any of these fields; the sooner, the better for the service. Then that government which first demands its use in diplomacy and international negotiations will earn the thanks of posterity and the respect of history. I am hoping my own U.S.A. will seize the opportunity, by introducing Esperanto in the United Nations.

On *such* a basis, we may expect the old diplomacy of "grab and give not," of blind-man's-bluff thru interpreters, to metamorphose into honest consultation and agreement. From this viewpoint, old-line diplomats may even reject Esperanto, as one of them frankly did <sup>4</sup>:

Diplomacy is the art of hiding what you really mean under what you say, so as to give you an advantage. Esperanto would make us speak out more clearly, and understand each other's meanings, so that we could not hide them. No indeed, Esperanto will not do for diplomacy!

Contrast this with the League of Nations observation <sup>5</sup>:

We have witnessed the case of the International Conference of Educational Authorities, with the debates in Esperanto. We were much struck by the ease and rapidity with which delegates from all countries expressed their ideas and understood each other. Moreover, the discussions were not interrupted for translations. The unanimity and equality produced by use of a common language are very striking. It puts everybody on the same footing.

Now suppose we imagine a marriage of two up-to-date facilities: the international telephone, and the international language. Let's see the effect on diplomacy:

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<sup>4</sup> Interview in "Esperanto," 1936.

<sup>5</sup> Secretariat report on Esperanto in education, 1922,

Scene: Lerbin, the Chancellor's office.

Secretary: Excellency, the president of the U.S.A. is on the phone.

Chancellor: Must be important; connect me.—Jes? (Yes?)

President: Bonan Tagon, Sinjoro Kanceliero. (Good day, Chancellor.)

Chancellor: Bonan tagon, Sinjoro Prezidanto; al kio mi ŝuldas la honoron? (To what do I owe this honor?)

President: Mi ĵus legis pri grava ŝanĝo en via ekstera politiko, kio koncernas nin; kaj ni volis vin demandi persone. (I read of a radical change in your foreign policy, and wanted to check with you personally.)

Chancellor: La anonco ne estis akurata; mi simple diris ke ni zorge studas la novajn kondiĉojn. (It's incorrect; I simply said we are studying the new conditions.)

President: Tre ĝojas min aŭdi tion, ĉar mi ne ŝatas subitajn ŝanĝojn kiuj devigas nin reorienti niajn planojn. (Fine; we hate to have our plans upset by sudden changes.)

Chancellor: Denova pruvo pri la malfacilaĵo de ĵurnalista akurateco kun naciaj lingvoj, kaj nia komprena facileco, dank'al Esperanto. (Shows how reporters can get things mixed in national languages, while Esperanto lets us understand each other.)

President: Efektive. Pardonu la deranĝon. (True; sorry to bother.)

Let's not build illusions. We must not expect too much of Esperanto, like Mrs. Miller with her radio set, when she called her dealer and said, "It's all right, but which knob do you turn to make the dance-music go faster?" We can't speed up social evolution; we can only institute those arrangements which facilitate it. Nothing in human life can be made perfect; where all the world's prophets and messiahs have failed, let's not expect Esperanto to succeed overnight. It's no cure-all panacea, no guarantee for humanity. Even with general use of Esperanto, we cannot expect world-harmony to bloom overnight, not if other conditions remain unchanged. Vested exploitations, so

long as they persist, must set group against group, nation against nation. Methods of public misinformation must lead the masses into tragic prejudices, despite lip-service to opposite teachings. Groups that seek to break down such conditions often meet the response of the rich alumnus to his down-at-heel classmate: "Bodyguard, this man is breaking my heart; throw him out!" Too often people whose prejudices or privileges are challenged want to throw the challenger out. But the challenge remains. Only methods of mutual understanding and appreciation can produce helpful results. Ignorance is naturally prone to intolerance and violence. Whatever advances understanding and appreciation helps to pacify and harmonize. Esperanto is such an instrumentality; the more extensively and intensively it is used, the greater will be its influence on world-culture and world-peace.

Even America now has Babel coming to it. We always thought that with our vast areas under a single language, the problem would never bother us. But radio has changed that, with its propaganda broadcasts in all major languages, even minor ones. Then, too, we have the foreign-language periodicals, fertile cells of foreign culture, now the special care of our governments. To all this, Esperanto is the answer. Its neutrality sterilizes chauvinistic teaching and racial prejudice, thus supplying antidotes to fascism. The youth tuning in his radio, and hearing a foreign tongue that he doesn't understand, twists the dial for something else. When he hears a clear, cogent Esperanto broadcast, he listens, and gets a lesson in fellowship and peace.

Therefore our Good Neighbor Policy is viewed from a rather different angle by Latin Americans, and still otherwise by Esperantists among them. Here is how a Brazilian leader puts it <sup>6</sup>:

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<sup>6</sup> Ismael Gomes Braga: "Esperantismo," Rio, 1942, p. 14-15.

Frequently ambassadors of good-will visit us . . . smile pleasantly at us, and we smile back; speaking a foreign tongue that we don't understand, while we reply most politely in our clear language, which unfortunately *they* don't understand.

But now we joyously welcome a brilliant and effective embassy from the U.S.A. . . . They speak clearly, with high culture and intelligence. They don't stay in official circles, but come to our homes and fraternally live with us, eating among us without ceremony, for they belong to our great family-circle of Esperantists. . . .

Could this charming girl make friends with ours in our national tongues? . . . But for Esperanto she would surely remain a stranger to us. . . .

We rejoice, and congratulate the great northern republic. With Esperanto, we shall truly realize our dream of Pan-Americanism, not merely on paper, but in life.

With many people, conviction stops short of action; millions who approve Esperanto, but do nothing about it, are no use to it. When a thousand times as many *use* the interlanguage, its influence will be multiplied a million-fold, for it spreads far beyond the Esperantists. Then no longer will it be to humanity like the stray pooch patiently tagging at a man's heel, humbly hoping to be adopted. Instead it will become a great compelling force for peace and harmony. But this waits upon the general teaching and use of Esperanto. If every intelligent person who understands the matter would *learn* the linguafranca, and put it to *use* in his own life—in correspondence or travel—the effect on world-affairs would be electrical. For the individual learner, it repays the effort with fine friendships, hospitality, information, enjoyment of varied literatures, and the consciousness of aiding a great cause. Even its commercial use, in advertising or salesmanship, helps to increase and improve human relations.

But mass-influence is needed, for in civilization's race, destruction has gained on enlightenment. It needs to interest and activate mass-organizations: peace-societies; labor-unions; fraternal orders; parent-teacher associations; cooperatives; religious bodies; learned academies and educational groups. The sooner these understand and support Esperanto, and *apply* it, the sooner it will help *them* to overcome the forces of barbarism. It will implement their intellectual aims with a mental tool. Every adoption of Esperanto by a mass-organization is a stone in civilization's new home. Every association that puts it to use—in correspondence, in publication, in advertising, in international meetings—will attain its own goals sooner, and benefit humanity more.

The growth of peace-sentiment and peace-organizations throughout the world during recent generations bespeaks the world-wide demand for peace. The problem must and will be solved. Esperanto has a role in this, clearly put by an editorial writer <sup>7</sup>

The answer is, to discard the old Roman slogan, "In time of peace, prepare for war," and substitute a new one: "To have Peace, educate for Peace." . . .

It also needs a central organizing bureau, functioning rapidly and effectively on an international scale, to direct and coordinate widely-scattered efforts. What simpler, more logical conclusion than this?—world-wide effort involves and depends on international language, Esperanto!

The learning and teaching of Esperanto therefore should be a cardinal point in the program of all peace-groups. . . .

They absolutely must have a single, common, world-wide periodical, to keep in touch with one another, and bring the central directives. Such a periodical is most impractical, almost impossible, in any national languages; it is practical and easy only in Esperanto.

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<sup>7</sup> "Heroldo de Esperanto," August 7, 1938.

So the writer concluded with this appeal: "Peace-lovers of all lands, Unite! Esperanto is your tool!" No panacea, but a precious tool, free for the taking.

No, Esperanto is no end-in-itself; it doesn't exist for its own sake, but for the good of humanity, as an instrument of progress. Just as national vernaculars helped to unify and harmonize national life, so the world-lingua-franca Esperanto will help to unify and harmonize world-life. Looking ahead to a time when every educated person will know Esperanto, and use it daily in international contacts, I foresee billions of letters and telegrams crossing the oceans daily, between millions of Esperantist friends, exchanging oceans of information and ideas. In my imagination, I see a single Esperanto world-magazine in every subject, distilling the knowledge and wisdom of the world, for all men to enjoy. I imagine hundreds of honest, informative Esperanto broadcasts daily pulsing through the ether, to carry understanding, cooperation, Peace. This is all visionary, of course; but visions are the stuff of new and better things. Let me try to concentrate it all in a symbolic playlet<sup>8</sup>:

#### THE GREEN STAR OVER BABEL

Scene 1: The Lord, in His office; soft hosannas; He is busy at his desk; Gabriel stands sentry at the door, toying with the Trumpet of Judgment.

Lord: Gabriel, don't blow that horn; tisn't time.

Gabriel: Wasn't aimin' to, Lord; jest playin' with it.

Lord: I hear Satan coming again; I know what he wants, but I can't let on. I'd have to refuse him; then he'd call me unfair. He might even picket me, and stir up my angels.

Gabriel: Dass right, Lord; dat Satan is de worst rabble-rouser.

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<sup>8</sup> With my humble apologies to the author of "Green Pastures," and complete disavowal of any intention or suggestion of sacrilege, only edification and stimulation.

Lord: That's why I listen to him, and humor him. So act nice.

Gabriel: Yes, Lord. Here he is now. Mornin', Brother Satan. Ain't we havin' fine weather?

Satan (entering): Shore is; I craves to speak with de Lord. Mornin', Lord; I got a brand new I-dee. About dem humans.

Lord: What, again? Why are you always picking on my people?

Satan: I ain't, Lord; but they always disrespectin' and disobeyin' you. I wants to make them fear you.

Lord: All right; I know. What are they doing now?

Satan: Well, Lord, dey went and made up fur to build de Tower of Babel, all de way up to here, so's dey kin see you and speak to you pussonal.

Lord: What's wrong there? Sounds respectful to me.

Satan: It do, Lord; but look. If dey gits up here like dey say, dey gonna git to thinkin' dey as good as you. Den dey gonna stop fearin' you. Why, dey mought even deny you.

Lord: Hm . . . you may be right there. How did they come to start it?

Satan: I been goin' to and fro amongst 'em, and I notices dey agrees togedder 'thout no trouble 'tall, 'caze dey all one language. Den one day a feller say: Go to, less build us de Tower of Babel, to reach up to Hebbin. De odders all say, Dass a mighty fine I-dee, and right off dey sets to work. You see, Lord, dey agrees togedder too easy.

Lord: Well, what do you suggest, Satan?

Satan: We gotta confound 'em, Lord; we gotta make 'm speak all different languages. Den, if one feller gets a I-dee, and try to tell de odders, dey don't understand him, and don't know what he sayin'. Den dey cain't agree, and cain't cook up no harm.

Lord: How does that sound to you, Gabriel?

Gabriel: Sounds O.K., Lord; only I cain't see why Satan so sot on stoppin' dat tower.

Satan (scornfully): I done 'splained already; it's plumb disrespectful. (To the Lord): 'Sides, Lord, if dem humans gits up here and talks to you pussonal, dey gonna be as good as us angels; den, next thing we know, dey

gits into dey heads to kick us angels out of Hebbin. (To Gabriel) How you like dat?  
Lord: I see! Well, I guess I must go down and confound those humans. Gabriel, get me my hat and umbrella. (Bustle) You watch out while I'm out; don't let the other angels eat too much ice-cream or fish-fry, it will give them high blood-pressure. Good-bye, Gabriel.

Scene 2: Babel. Four huts at corners of four gardens, separated by fences; toy poultry and cattle; toy children; women gossiping on the door-steps; men going about their chores, casting sullen looks at each other. Satan appears, chuckling and rubbing his hands; stops at first hut.

Satan: Mornin', neighbor; how you all doin'?

Man: Ain't doin'; cain't you see dat?

Satan: How come? You got a nice place here?

Man (jerking and glowering at neighbor): Dem neighbors got better places den mine; dey land works easier den mine.

Satan: Why you don' work harder? Den you gits a better crop?

Man: Cain' do by myself; gotta have help.

Satan: Well, why you don' git you neighbors to help you?

Man: Cain' make 'em understand me; dey don' talk my talk.

Satan: Why you don' learn to talk dey way?

Man: How I gonna do dat? Dey cain' splain to me, and I cain' splain to dem. And why I learn deir language? Mine jes' as good as deirs; jes' as easy for dem learn mine. Besides, I ain't got no time go learnin' odder people's talk; I'se busy.

Satan: Good-bye, neighbor. (Goes off chuckling; neighbors glare at each other in passing.)

Zamenhof (appears in green costume, with white star and E; holds an open book): At last I have found the solution; now the people can all speak together in a common tongue. (To first man): Good morning, neighbor! Lovely day!

Man: What so fine?

Zamenhof: It's bright and hopeful, for I have something here that should help everybody be happier and peaceful.



Man: What dat?

Zamenhof: A new language, for all of you to understand each other.

Man: Don' need no new talk; all got our own, an' don' aim to give 'em up.

Zamenhof: You don't need to; keep your own, but learn this to use for emergency.

Man: Ain' we got 'nough languages already?"

Zamenhof: It doesn't seem so; you can't understand each other, and no one will give up his own language. That means you need an *extra* one, to use *between* you.

Man: How we keep our old ones, if we learns a new one?

Zamenhof: Speak your own language at home, amongst your family and friends; but when you talk to your neighbors, use the new language.

Man: Ain' got no time; had 'nough bodder learn de old one.

Zamenhof: But this one is no bother; even a child can learn it without trouble.

Man: How you know it dat easy?

Zamenhof: Because I studied all my life to make it that way; I made it look like your language, so you will recognize it easily; but plainer and simpler, easier to learn and use.

Man: If it like my tongue, de neighbors gonna refuse to learn it.

Zamenhof: Oh, no; it's like theirs too. Your language and theirs are much alike, but you didn't know it. I studied out the parts that are alike, and made the new language out of those parts. So it's partly like each of the old ones, but not the same as any of them. That way, each of you can learn it without trouble, as a new language to all of you.

Man: How you so sure it gonna help us?

Zamenhof: What can you lose by trying! Just spend a little time learning the language, and your neighbors will do the same; then I guarantee you can understand each other. Won't you try it?

Man: All right, I try it.

Zamenhof: Fine! (shakes hands happily). Now I'll go speak to your neighbors. This is the happiest day of my life.

Scene 3: Back in the Lord's office. Soft hosannas.

Lord: Gabriel, I hear Satan coming again; ever since I confounded my humans, he comes every day to gloat.

Gabriel: Dass right, Lord; he de gloatiness critter. I wish you'd let me bust him one, Lord.

Lord: No, Gabriel, I can't have my angels fighting; it would be a bad example to my humans. Anyway, Satan's fun won't last; he can't keep my humans down forever.

Gabriel: How come, Lord?

Lord: You see, Gabriel, Satan can't ask me to take away their brains, and so long as they have that, one of them some day will find a way out of their confusion.

Gabriel: Den I gonna have de laugh on Satan. Here he come now.

Satan (entering): Mornin', Brudder Gabriel; mornin', Lord. (Gloating) You people O.K., Lord; dey confounded real good, an' cain' talk togedder; dey stopped de Tower, not one more stitch.

Lord: But are they keeping peaceable?

Satan: Oh dey quiet 'nough, right now, 'cause dey tired from quarrelin' an' fightin'.

Lord: I don't like that; I want them peaceable and harmonious. (Faint distant noise of building.) What's that?

Satan: Don' know; sound like buildin' some place. I go see. (Exit.)

Lord: Don't laugh yet, Gabriel, but that's my people building their tower again. (Chuckles.)

Gabriel: Dat tickle me skinny, Lord, caze I hates Satan's gloatin' worse dan ennything in Hebbin.

Satan (bursts in confused): Lord, dem humans buildin' dey Tower again, an' agreein' togedder again!

Lord: Why, how is that, Satan? I confounded them properly, didn't I?

Satan: 'Pears like dey got a *new* language dass like de old ones, so dey learns it easy, and now dey all understand each other.

Lord: How did they come to give up their old tongues?

Satan: Dey didn't; dey keeps de old ones at home in dey families, an' uses de new one 'mongst de neighbors.



Gabriel (chuckling) : Dass a mighty fine I-dee, Lord ; de human what figgered dat out mighty smart. (Satan glares at him.)

Lord : Who was the man ?

Satan : Zamenhof his name, but he ain't de fust one tried it. Lots of odders failed before, so I was sure he gonna fail too. But 'pears like dis one he foun' de right way, and it workin'. What we do now, Lord ?

Lord : Well, I confounded them, and they got out of it, so it looks like we'll have to let them build.

Satan : I go see 'bout dat. (Exit.)

Gabriel : Haw ! Haw ! Haw ! Lord, dis de best day I had since Hebbin open up.

Lord : Hear that building, Gabriel ? (Swelling paeon of hammering and hosannas) : That means they're peaceable and happy again, expecting to speak to me face to face.

Gabriel : How 'bout dat, Lord ?

Lord : Fine ! When they know me rightly, and understand me clearly, as you angels do, they will know good from evil, and make the earth a Paradise. (Crescendo of hosannas.)

CURTAIN

## CHAPTER XIII

### ESPERANTO AT THE PEACE-TABLE

#### *A basic condition.*

Now in conclusion, let me sum up with a ten-point program for Esperanto. This is not a "post-war plan," for by then it would be "too little and too late" again. Esperanto is desperately needed *now*, in all the multifarious contacts and relations of the United Nations, in all the earnest preparations for the coming new world-federation. To make these relations efficient, and those preparations successful, the interlanguage must be used, not interpreters and translators. The language-bar *must* be eliminated, and *now*. We are at a new cross-roads of history; it is ours to choose the right turning, toward Peace, if we will. And Esperanto is a true signpost. So here is my program.

First, in your homes: Learn Esperanto; use it in world-wide correspondence; make friends around the world with it; garner world-wide information with it; use it when traveling.

Second, in business: correspond and advertise in Esperanto; let traveling-men and foreign agents use it; print catalogues, price-lists and literature in it; make up Esperanto exhibits.

Third, in culture: Let each profession or field of knowledge establish a world-wide Esperanto journal, to carry experiments and findings from all over the world; print the world's classics in Esperanto, for world-wide distribution; export Esperanto movies; make Esperanto broadcasts.

Fourth, in international organizations: make Esperanto their official language, for documents, for meetings, for publications.

Fifth, in Education: make Esperanto basic in all levels—elementary, secondary, higher and professional schools.

Sixth, in Government: make Esperanto a qualification for all services having foreign dealings—postal, diplomatic, defense, commercial, maritime, communications, research; require all such departments to use Esperanto in all international negotiations.

Seventh, in Diplomacy: Demand that government use Esperanto in all international relations, and urge other governments to do likewise; insist that all treaties be drawn and published in Esperanto as the standard text; that all public documents and statements of international character be in Esperanto as standard.

Eighth, in the United Nations organization: Use Esperanto *now*, in its committees and conferences, in its occupation services, in its relief and rehabilitation work; graduate into making Esperanto the official language of the new Federation of Nations.

Ninth, in the Pan-American Union: replace its three official languages, with all their inefficiency, by Esperanto, in meetings and publications; but permit the others with translators, until Esperanto is generally known.

Tenth, and finally, permit me to develop a suggestion I made in an earlier chapter.

What can Esperanto contribute right now, to the present situation? Join in the conflict, and aid the carnage? It is not needed for that, and lacks forces for it. And when it takes sides, it ceases to be Esperanto. Not that it can be indifferent to injustice or aggression; but its all-human ideal forbids ranging it exclusively on one side of the firing-line. Those on the other side can use it just as well.

So, if Esperanto has any practical value in the present situation, it must mean not violent methods of force and

carnage, but peaceful methods of conference and understanding. For we know that hatred, violence, carnage, can only breed more of the same, *ad infinitum*. Human problems are not solved or settled that way. Temporarily, the stronger and winning side may impose its will; eventually, revengeful violence must break forth again. That is not the method of Esperanto.

The aggressors will be vanquished, and their régimes will be smashed; that seems definite. But military victory, unsupported by moral purposes, merely plants seeds of hate that breed later violence again. Not a desirable prospect! Esperantists prefer to see a just and reasonable peace, eliminating the causes and excuses for hate and revenge. It is hard to conceive a just peace, after the victors *impose* their wills on the vanquished, and thereby raise resentments to white heat again. That way, Esperanto sees only more revenge and violence. "Vengeance is mine," saith the Lord.

Therefore Esperanto prefers the method of *conference*, to give each one concerned an equal chance to speak his mind, to iron out misunderstandings and smooth over the rough spots. Conference *should* have been held *before* this carnage broke out, and *persisted* in until all crucial questions were settled. That would have generated a world-wide opinion forbidding aggression and war. But is there any divine or human law forbidding such conference at the end of this war, while we still have some civilization left to save? in order to prevent more hatreds and more violence later? That is Esperanto's method.

As the Provisional Committee of the World Council of Churches said in its memorandum ("A Just and Durable Peace," p. 35):

The question of peace-aims is being studied in all countries. It is generally underlined that Peace must not be an *imposed* Peace, but rather negotiated on the

basis of free discussion, in which all nations concerned participate on equal terms.

Which *presupposes*, I repeat, the use of the linguafranca, Esperanto. Otherwise some will be at a disadvantage in speaking and understanding. That will be *un*-equal terms. But with Esperanto, all can speak and understand equally; all will be on equal footing intellectually, oratorically, diplomatically. Then a sounder, juster peace will result.

That doesn't mean appeasing the aggressors! It does mean drawing their stings and rendering them harmless in future. Giving their people *justice* will do that, and deprive their *false* leaders of support. The assurance of such justice *now* will wean those peoples from support of those false leaders. Therefore Esperanto means getting them together into a democratic conference of *responsible* representatives, democratically chosen for the task of making a just and durable peace. Then the conference must go on, and on, and on, until it reaches satisfactory settlement of all outstanding issues. To solve all these problems, with fair and honorable treatment of the vanquished peoples, as well as compensation to all their victims, will take a long time. We must not hurry it, or place a time-limit; time is *not* of the essence there. The Versailles Peace conference of 1919-1920 took a year, and look what it produced! An *effective* peace, to result out of *this* war, will require a far longer conference, perhaps five to ten years for the main problems, and longer for details. No matter; whatever its length, we must let it grow slowly, calmly, surely. Better five or ten years of constructive conference than another destructive carnage.

Mr. Francis B. Sayre sensed this clearly, in his recent address to the American Academy of Political and Social Science:

Any agenda for a lasting peace must be built upon the growing concept of international understanding and cooperation.



Which will be impossible, once more, without a *language* of understanding—Esperanto. For as Mr. Sayre continued: "The supreme values in this world are human personalities. Human rights must come first." And the *first* right, the first value, is the right to speak and be understood equally. That demands the neutral language.

But there are pitfalls to watch out for! They caused failure the last time; let's avoid them this time! The conference *dare* not be restrictive; it must not be a conference of victors alone. It *must* include the entire world, for all mankind is affected. Not only belligerents, but non-belligerents as well, for they too are involved and hurt. Likewise, all organized *dependencies* must be represented, as their interests are equally at stake; witness the Philippines, the Dutch Indies, India. *Any* organized territory having the will and ability for self-government has an inalienable right to sovereign autonomy, not as a promise for the distant future, but *now*; the world peace-conference must fulfill that right. Therefore all distinct geographical-ethnic areas having a definite political life should be invited to the peace conference on equal terms, with full right to bespeak their interests and seek satisfaction. What form those satisfactions may take, or the shape of the coming new world-federation, no one can predict, but for the world-government, Rev. Smiley's outline of 1920 still seems valid to me, from the viewpoint of Esperanto.

Even more than governments must be represented at this coming world-conference, for whole peoples, and all civilization, are at stake. Even political leaders are coming to realize this; thus Senator Wiley of Wisconsin, in September 1943, called for appointment of American representatives to the conference, from among the Congress *and people*. But that is still not enough. Numberless problems are involved, often very complex, and countless brains will be needed, to solve them. Those brains have

been at work on those problems for generations, and are ready to give their best expert efforts. These expert brains are in the hundreds of international organizations, with their thousands of branches or affiliates, and their millions of interested members. All the problems that the world-conference will meet—geographical, economic, political, social, philanthropic—have been studied by these organizations for many years. It would be foolish and stupid to leave them out of the conference. They possess a world of experience and good-sense affecting the questions at issue, to help settle them justly and effectively. They have a long record of international consultation; they know how. Let them be invited: as expert consultants; as representatives of the public interest. That's the Esperanto viewpoint.

But watch out! Their long record of consultation is marred by an equally long history of partial or complete failures. These arose largely, if not principally, from neglect of the language-bar; my earlier chapters have dwelt enough on that. So let's not make the age-old mistake again. Quarrels and wars may hinge on a single word, like the two Africans who were enjoying a private war. Said one: "Niggah, I'se gwine back you 'gainst dat wall, back yo' nose into yo' face, give you two black eyes, knock yo' teeth down yo' mouth, et cetera." Said the other: "Black man, you don't mean et cetera; yo' means vice versa." Public wars, too, often hinge on interpretation of a phrase; and formation of the Peace equally so. Which makes the neutral language basic. With it, we will avoid those varied meanings that invite conflicting interpretations and facilitate dispute. With it we narrow down those possibilities, and use a single standard meaning for each word, helping to facilitate understanding and agreement.

To a *practical* "realist," Esperanto is the immediate and complete answer to the language-problem. If the confer-

ence attempts again to depend on any combination of vernaculars, it will mire itself immediately in the bogs of nationalism, incomprehensibility, and resentments. Esperanto will avoid that, placing the conference on a plane of mutual understanding and harmony, guaranteeing a finer result of durable peace with justice. Too long the world has accepted the old system of interpreters and translators, despite its obvious falsity and defects. I don't want this, history's most important conference, to fail similarly for the same reason. I don't want a peace made by a few leaders, through interpreters nodding "Yes, Excellency," but leaving real meanings unknown. The Moscow conference of Hull, Eden and Molotov proclaimed unity, but the next issue of Pravda gave a different interpretation. The A.P. remarked, after the Teheran conference of Roosevelt, Churchill and Chiang-kai-Shek with Stalin, that they had no trouble conversing *through interpreters*. Maybe, but did the principals understand each other? Later developments cast doubt on it. No, this is not the efficient and human and democratic way; Esperanto is the way. Each day I see failures, as United Nations conferences ignore these principles.

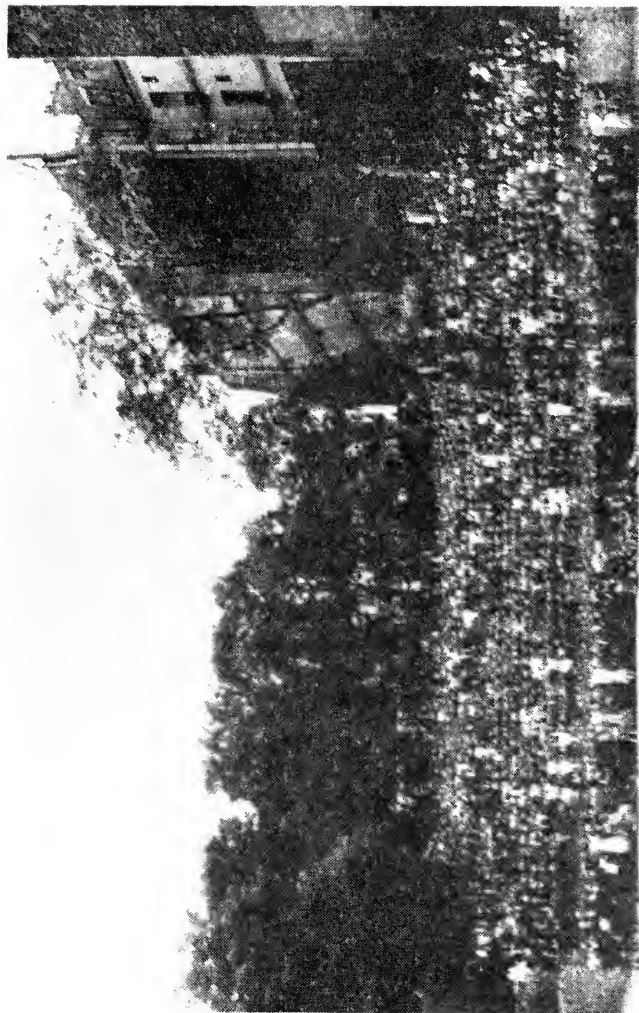
The Federal Council of Churches in a recent report formulated its "Six Pillars of Peace": continuing collaboration of the United Nations, and in due course, of neutral and enemy nations as well (this agrees with my proposal); international control of economic and financial acts which affect peace; an organization to adapt the treaty structure to changing conditions; autonomy for subject peoples (another of my planks); control of military establishments; the right of individuals everywhere to religious and intellectual liberty. All fine; but how can they expect such mechanisms to function at all well, internationally, without the international language? Where would be the intellectual freedom, in trying to speak another nation's tongue? Therefore I add a Seventh Pillar of Peace to

the other six: "Assure intellectual equality in international dealings by use of the international language, Esperanto." Make it the sole official language of the Peace Conference.

This is an epochal opportunity for Peace-lovers. They should form local and national committees for the Conference; organize meetings and discussions on it; persistently urge their governments to go into it with "clean hands and pure hearts"; work to mobilize public sentiment for it. They should insist on delegates to it being chosen democratically and openly, not secretly to represent vested exploitations. When decisions of the conference are not in our favor we must be sportsmen enough to accept them in good spirit, and the committees must mobilize opinion for the acceptance. They must also insist on Esperanto as the official language of the Conference; that provision will implement their desire for understanding and harmonious negotiations.

Does it mean that only fluent Esperantists could be delegates? Not at all! It means that Esperanto will be the standard of publication, of speech, and of the official documents. These will be issued in Esperanto as the standard text for all the world, reducing mistakes and misinterpretations to a minimum. Delegates will have the right to speak in their own vernaculars, and keep their oratorical freedom, but will need translators into Esperanto, for the record. Each national delegation will bring along or furnish its Esperanto translators.

However, each delegate will have the opportunity to learn the interlanguage, if he does not know it already. Immediately on arrival, if not before, he will be given a key to Esperanto in his vernacular. In the few days before the Conference opens, he can study it, and be able to understand speeches in Esperanto. Then, if he wants to make a speech in it himself, the interpreters will help him prepare it. Thus the Conference may hear many languages; but only Esperanto will be official and standard.



July 31, 1932, Esperanto Universala Kongreso—at Arenes de Lutèce—Paris, 1700 People of 45 Nationalities Meeting Fraternally—with Esperanto.

Think how this will economize time and expense; how much more accurately and promptly the world will get its reports, and keep in touch with the Conference. A single standard text of every decision or statement can go around the world immediately! Millions can read it directly in Esperanto, without garbled translations. Then with equal promptness they can communicate their reactions to their governments or associations or delegates, to guide them in the deliberations. That way, it would really be a *World-Conference*: truly democratic; fully efficient in embodying world-opinion. That is the supreme contribution of Esperanto!

Where to hold the Conference? Naturally the victors will want to dictate the location, but long-run interest of the victors themselves rules out such high-handed method. They need to get away from a victor-vanquished atmosphere, into the quieter, calmer milieu of a neutral country. In a non-belligerent locale, away from the fever-heat of the conflict, the atmosphere would be more favorable to justice, and agreements would come more easily. Of the remaining neutrals, which is more highly reputed for alert peacefulness, for vigilant democracy, for strict neutrality and all-round friendliness, than Switzerland? The little Helvetian republic, a neutral at the heart of conflict, a friend and minister to all, cradle of the peace-movement and home of the first international federation, is the logical place for the coming World-Conference.

Helvetia has everything: unused hotels; the gorgeous palace of the League of Nations on the shores of beautiful Lake Geneva; an army of experienced clerks and translators. Above all, it has the central Esperanto organization, ready and willing to furnish all needed Esperanto services, including interpreters and teachers. It is Switzerland's supreme opportunity, and Esperanto's, and the world's. Let's grab it!

## APPENDIX I—A KEY TO ESPERANTO<sup>1</sup>

### “WHAT IS IT LIKE?”

I am not giving a textbook of the language, but merely an introduction to it, for the reader's information; details are omitted, and only general outlines given.

### PHONETICS

*Alphabet:* Similar to English, with exceptions:

A as in father	C like ts in tsar	J like y in yes
E as in let	ĉ liké ch in church	ĵ like s in pleasure
I as in machine	G as in good	H as in hat
O as in money	ĝ as in gem	ĥ like ch in Loch
U as in rule	ŭ like W.	S as in saw
No Q, X or W in Esperanto.		ŝ like sh in she

All letters sound as written; no silent letters. But elision of A in La and O from nouns is permissible occasionally for literary purposes: del'mond'eterna. Diphthongs are formed only by ŭ and ĵ: aŭ, eŭ, oŭ, aj, ej, uj, oj.

*Accent:* invariable; on next-to-last syllable: ˈvojo; paroˈlado.

### GRAMMAR

*Article:* La—the; singular and plural, as in English. No indefinite article; “libro” means “book” or “a book.”

*Noun:* Always end in O: tablo. *Case* expressed by prepositions: al la tablo; de la tablo. *Accusative* has the ending N: la tablon. *Plural* adds J: la tabloj. Accusative also indicates direction or goal of motion: onto the table—sur la tablon.

*Adjective:* Always end in A: bona; inteligenta. Agrees with the noun it modifies: inteligentaj homoj.

<sup>1</sup> Adapted from American Esperanto Key.

*Adverb*: Ends in E: boue. Except a few in AU, to avoid conflict of spelling: ankaú—also; adiaú—goodbye. These turn into noun or verb by change of ending: adiaúo—the goodbye; adiaúi—bid goodbye.

*Comparison*: pli—more; plej—most. Pli bona—better; plej bona—best.

*Numbers*:

1—unu	10—dek	first—unua
2—du	11—dekunu	second—dua
3—tri	12—dekdu	third—tria
4—kvar	etc.	etc.
5— kvin	20—dudek	tenth—deka
6—ses	30—tridek	hundredth—centa
7—sep	etc.	thousandth—mila
8—ok	100—cent	etc.
9—naŭ	200—ducent	21—dudekunu
0—nul	1000—mil	101—centunu

*Compounds* act as either noun, adjective or adverb: 12—dekdu; dekduo—a dozen; la dekdua—the twelfth; dekdue—in the 12th place.

*Fractions* add ON: unu kvarono—one fourth; tri kvaronoj— $\frac{3}{4}$ .

*Multiples* add OBL: duobla—double or twice; triobla—threefold.

*Collectives* add OP: trio—three at a time, by threes.

*Distributives* use the preposition PO (per); po kvar—so much for four.

*Repetitives* use FOJ—times: tri fojoj—three times; trifoje—the third time.

*Preposition*: Followed by nominative form, except accusatives already cited. Indefinite or general preposition JE is used when no other fits: je la kvina—at five o'clock.

*Pronoun*:

I—mi	they—ili	your—via
thou—ci	self—si	mine—la mia
she—ŝi	“one”—oni	hers—la ŝia
he—li	my—mia	ours—la nia
it—ĝi	his—lia	yours—la via
we—ni	her—ŝia	etc.
you—vi	our—nia	



*Urb*: Present—AS; Past—IS; Future—OS; Conditional and Subjunctive—US; Infinitive—I; Imperative—U.

Esti—to be  
estu—be!

estis—was, were  
estos—will be

estus—would be,  
should be  
estas—am, is, are

*Compound tenses* are formed with the tenses of Esti and the participles.

#### *Active*

Present: ANTA—parolanta,  
speaking  
Past: INTA—parolinta,  
spoken  
Future: ONTA—parolonta,  
to speak

#### *Passive*

Present: ATA—parolata,  
speaking  
Past: ITA—parolita, spoken  
Future: OTA—parolota, to be  
spoken

Mi estis parolanta—I was speaking; mi estos parolinta—I will have spoken.

### SYNTAX

All adjectives, whether descriptive, possessive or numeral, agree with the nouns they modify: *la duan libron*. This keeps their connection clear, regardless of position in the sentence, and facilitates freer style in composition.

### PREFIXES

BO means "in law": *patro*—father; *bopatro*—father-in-law.  
DIS means spread, scatter: *jeti*—throw; *disjeti*—scatter about.  
EK means begin: *ridi*—to laugh; *ekridi*—burst out laughing.  
EKS means former, "ex": *eksprezidanto*—ex-president.  
GE means both sexes together: *patro*—father; *gepatroj*—parents.  
MAL means the opposite of: *bona*—good; *malbona*—bad.  
RE means repetition: *diri*—to say; *rediri*—repeat.  
ĈEF means principal: *redaktoro*—editor; *ĉefredaktoro*—editor-in-chief.

### TABLE OF CORRELATIVES

This is another mark of Zamenhof's philological genius; no other writer has proposed this classification.

	<i>Interrogative or Relative</i>	<i>Demonstrative</i>	<i>Indefinite</i>	<i>Inclusive</i>	<i>Negative</i>
PERSON:	KIU—who, that	TIU—this, that one	IU—someone anyone	çIU—everyone all	NENIU— noone
THING:	KIO—what, which	TIO—this, that	IO—something anything	çIO—every- thing	NENIO— nothing
KIND, or QUALITY:	KIA—what sort	TIA—that sort	IA—any kind some kind	çIA—every kind	NENIA—no kind
QUANTITY:	KIOM—how much	TIOM—so much	IOM—some	çIOM—all	NENIOM— none
POSSESSOR:	KIES—whose	TIES—that one's	IES—anyone's	çIES—every- one's	NENIES—no- one's
PLACE:	KIE—where	TIE—there	IE—somewhere	çIE—every- where	NENIE—no- where
DIRECTION:	KIEN—whither	TIEN—thither	IEN—some- whither	çIEN—every- whither	NENIEN—no- whither
MANNER:	KIEL—how	TIEL—thus, so	IEL—some- how	çIEL—every- way	NENIEL—no- how
REASON:	KIAL—why, wherefore	TIAL—there- fore	IAL—for any reason	çIAL—for all reasons	NENIAL—for no reason

- DUON means half-way: frato—brother; duon—frato—half-brother.  
 FI means immoral: domo—house; fi-domo—brothel.  
 FUŜ means bungled: ludi—to play; fuŝludi—misplay, ball up, bungle.  
 MEM means automatic, “self”: kompreni—understand; mem-kompreni—without saying.  
 SEN means without: komplete—compassionately; senkomplete—pitilessly.  
 SIN means reflexive, “self”: lavi—to wash; sinlavi—wash oneself.  
 PRA means original, primitive: patro—father; prapatro—ancestor.  
 VIC means next-in-line: prezidanto—president; vicprezidanto—vice-pres.

## SUFFIXES

- Aĉ means wretched: domo—house; domaĉo—hovel, hut.  
 AD means continued: paroli—speak; paroladi—discourse, lecture.  
 Aj means concrete things: skribi—write; skribajo—a writing.  
 AN means member, devotee: vilaĝo—village; vilaĝano—villager.  
 AR means a collection: arbo—tree; arbaro—forest.  
 ĉJ means masculine affectionate diminutive: paĉjo—daddy.  
 NJ means feminine affectionate diminutive: panjo—mummy.  
 EBL means possibility: legi—read; legebla—legible.  
 EC means quality: bela—beautiful; beleco—beauty.  
 EDZ means married: edzo—husband.  
 IN means female: edzino—wife; patro—father; patrino—mother.  
 EG means intense, enlarge: domo—house; domego—mansion.  
 EJ means place: tombo—grave; tombejo—graveyard.  
 EM- means propensity: paco—peace; pacema—peaceable.  
 ER means unit, individual: mono—money; monero—a coin.  
 ESTR means leader, head: ŝipo—ship; ŝipestro—captain.  
 ET means soften, decrease: domo—house; dometo—cottage, cabin.  
 ID means offspring, descendant: ĉeval—horse; ĉevalido—colt.  
 IG means cause: pura—clean; purigi—to clean up.  
 Iĝ means to become: riĉa—rich; riĉiĝi—to get rich.  
 IL means tool or instrument: presi—to print; presilo—printing-press.  
 IND means worthy: respekti—to respect; respektinda—respectable.  
 ING means holder: kandelo—candle; kandelingo—candlestick.  
 ISM means doctrine, theory: komuna—common; komunismo—communism.  
 IST means occupation, profession: instrui—teach; instruisto—teacher.  
 OBL means multiplier: du—two; dubla—double.  
 ON means fraction: du—two; duona—half.  
 OP means so many at a time: du—two; duope—by twos.  
 UJ means container: inko—ink; inkujo—inkwell.  
 UL means quality, character: juna—young; junulo—a youth.  
 UM means pertaining to: akvo—water; akvumi—to water.

## VOCABULARY

*International* words, of form and meaning like English, need not be listed; they are recognizable without previous acquaintance: radio, telefono, telegrafo, tanko, aŭtomobilo, armeo, cenzero, etc.

*Affixes* (prefixes and suffixes) are listed as words; they can be used as words by adding proper endings: Aj—concrete; aĵ—a thing. This adds a number of useful words, without learning new ones.

About 1500 basic roots are given; by adding endings and affixes, or combining, they can be multiplied into a dictionary of 20,000 to 30,000 words, without burdening the memory. Compounds analyze easily by getting at the affixes and endings: gesinjoroj; sinjor—sir, gentleman; oj—plural; ge—both sexes; gesinjoroj—ladies and gentlemen. Gesamideanoj: ide—idea; sam—same; oj—plural; ge—both sexes; an—member; gesamideanoj—fellow-members.

## SPECIMENS FOR EXERCISE

## 1

Esperanto estas la internacia lingvo. ĝi ne intencas anstataŭi la naciajn lingvojn; ĝi nur estas la helpa lingvo, la dua por ĉiuj. Universala Esperanto Asocio estas la internacia organizo de Esperantistoj.

## 2

La patro estas tre bona. Mi vidis grandan hundon en la ĝardeno. Mi parolos hodiaŭ al mia patro pri la libro. Donu al mi la libreton. La birdoj havis nestojn en la arboj. Venu al mi hodiaŭ vespere. ĉu vi diras al mi la veron? La domo apartenas al mi. Sinjoro Petro kaj lia edzino tre amas niajn infanojn.

## 3

Chicago, Ill. la 2an Majo 1931.

Estimata Sinjoro:

Mi trovis vian adreson en la gazeto ESPERANTO kun la informo ke vi serĉas korespondanton pri certaj temoj. Mi estas la sekretario de la loka grupo de Esperantistoj, kaj povus doni al vi informojn pri mia regiono, kiun mi farus kun plezuro. Bonvole sciigu al mi vian deziron tiurilate.

Tre sincere via,

WORD-LIST <sup>1</sup>

## A

adiaŭ—goodbye	afusto—gun carriage
admiri—to admire	agariko—mushroom
admoni—to admonish	agi—to act, do
a dori—to adore	agiti—to agitate
adresi—to address	aglo—eagle
adulto—adultery	agonio—death-throes
advokato—lawyer	agordi—tune, harmonize
aero—air	agrabla—agreeable
afable—affable, kind	agrafo—clasp, hook
afekti—to be affected	ago—age
afero—affair, business	ajlo—garlic
afiŝo—poster	ajn (suffix)—any
aflikti—afflict, hurt	aj (suffix)—a thing
abato—abbot	akapari—monopolize
abdiki—to abdicate	aĉ (suffix)—wretched
abelo—bee	anonci—to announce
abio—fir tree	ansero—goose
abismo—abysm	anstataŭ—instead of
abomeni—abominate	ant (suffix)—pres. act.
aboni—to subscribe	antaŭ—before
aborti—to miscarry	anteno—antenna
acero—maple tree	antikva—ancient
acida—acid, sour	antirano—snapdragon
aĉeti—to buy	antropopiteko—chimpanzee
ad (suffix)—duration	aparta—separate
adepto—adept, expert	apartamento—apartment
afranki—afrank (letter)	apenaŭ—scarcely
	aparteni—to belong
	aperi—to appear

<sup>1</sup> Adapted from the "Edinburgh Dictionary of Esperanto," and not all in exact order.

- apetito—appetite  
 aplaúdi—to applaud  
 apliki—to apply  
 aplombo—aplomb  
 apogi—to lean  
 apologio—apology  
 apostolo—apostle  
 apoteko—druggist  
 apro—wild boar  
 Aprilo—April  
 aprobi—to approve  
 apud—nearby  
 aptenodito—penguin  
 ar (suffix)—collection  
 araneo—spider  
 arangi—to arrange  
 aspiri—to aspire  
 akara—tick, mite  
 akceli—to hasten  
 akcenti—to accent  
 akcepti—to accept, to welcome  
 akcio—share of stock  
 akcipitro—hawk  
 akiri—to acquire  
 aklami—to acclaim  
 akno—pimple  
 akompani—accompany  
 akordo—chord  
 akra—sharp  
 akrido—grasshopper  
 akso—axle, axis  
 akselo—armpit  
 aktiva—active; assets  
 akurata—punctual  
 akuŝi—give birth  
 akuzi—accuse  
 akvo—water  
 akovforta—aquafort, nitric acid  
 akvario—aquarium  
 al (prepos)—to  
 alaúdo—lark (bird)  
 alceo—hollyhock  
 aldo—alto (voice)  
 aleo—alley, walk  
 aleno—awl  
 alia—other  
 alimento—aliment  
 alko—elk  
 almenaŭ—at least  
 almozo—alms  
 alno—alder  
 alta—high  
 alteo—marshmallow  
 alterni—to alternate  
 aludi—to allude  
 arbo—tree  
 arbitri—to arbitrate  
 arĉo—bow, fiddle  
 ardeo—heron  
 ardezo—slate  
 areo—area  
 areno—arena  
 aresti—to arrest  
 argano—crane (machine)  
 argilo—clay  
 argumenti—argue  
 argenta—silver  
 arhaika—archaic  
 ario—air, tune, aria  
 arko—arch, bow  
 arkeo—ark  
 arkta—arctic  
 armeo—army  
 armi—to arm  
 arogi—arrogate  
 aroganta—arrogant  
 arto—art  
 artifiko—artifice, trick  
 artikio—joint  
 artikolo—article  
 aso—ace  
 asekuri—to insure  
 aserti—to assert  
 asifodelo—daffodil  
 asigni—to assign  
 asocio—association  
 aspekto—aspect  
 astero—aster  
 aluno—alum  
 alumeto—lucifer match  
 aluvio—aluvium  
 ami—to love  
 amaranto—perennial flower  
 amaso—crowd, mass  
 amatoro—amateur  
 ambaŭ—both  
 ambli—to amble  
 ambro—ambergris  
 amboso—anvil  
 amelo—starch  
 amendo—amendment  
 amiko—friend  
 amindumi—to woo; court  
 Amoro—Cupid  
 amortizi—to amortize  
 amplekso—extent

amuzi—to amuse  
 an (suffix)—member  
 anagalo—pimpernel  
 analizi—to analyze  
 ananaso—pineapple  
 anaso—duck  
 anĉovo—anchovy  
 aneksi—to annex (land)  
 anestezo—anesthetic  
 angio—bloodvessel  
 angilo—eel  
 Angla—English  
 angulo—angle, corner  
 angelo—angel  
 animo—soul, spirit  
 anizo—anise  
 ankau—also  
 ankoraŭ—yet, still  
 ancro—anchor  
 at (pres. partic. passive)—act  
     done now  
 ataki—to attack  
 atenci—criminal attempt  
 atendi—wait, expect  
 atenta—attentive  
 atesti—attest, certify  
 atingi—attain, reach  
 atlaso—satin  
 atributi—attribute  
 atuto—trump  
 aŭ (conj.)—or, either  
 aŭdi—to hear  
 aŭdienco—official hearing  
 aŭguri—to augur  
 aŭkcio—aurora  
 aŭskulti—to listen  
 aŭspicio—auspice  
 Austra—Austrian  
 aŭtomobilo—automobile  
 aŭtoro—author  
 aŭtuno—autumn  
 avo—grandfather  
 avara—covetous, miserly  
 avelo—hazel nut  
 aveno—oats  
 aventuro—adventure  
 averti—to warn  
 aviado—aviation  
 avidi—to covet, be eager  
 avizo—notice, advice  
 azeno—ass, donkey  
 azoto—nitrogen  
 aspid—asp  
 astro—heavenly body

## B

babili—to chatter  
 bagatelo—trifle  
 baki—to bake  
 balo—ball, dance  
 balai—to sweep  
 balanci—sway, swing  
 balasto—ballast  
 balbuti—to stammer  
 baldakeno—canopy  
 baldaŭ—soon  
 baleno—whale  
 baleto—ballet  
 balgo—bellows  
 balkono—balcony  
 balono—balloon  
 baloto—ballot  
 balustrado—balustrade  
 balzamo—balsam  
 bambuo—bamboo  
 bani—to bathe  
 banala—banal  
 banano—banana  
 bando—band, gang, troop  
 bandago—bandage  
 banderolo—paper wrapper  
 bandito—bandit  
 bang—banjo  
 banko—bank (money)  
 bankroto—bankruptcy  
 banto—bow (ribbon)  
 bapti—baptise  
 bari—bar, obstruct  
 barako—barracks  
 barakti—to struggle  
 barbo—beard  
 barbaro—barbarian  
 barbiro—barber  
 barĉo—beet soup  
 boto—boot  
 brako—arm  
 branĉo—branch  
 brando—brandy  
 blanko—gill (fish)  
 braso—brace (nautical)  
 brasiko—cabbage  
 brava—brave, valiant  
 brazo—brass  
 breĉo—breach, opening  
 breto—shelf  
 bridi—to bridle  
 brigo—brig (ship)  
 brigo—bridge (cards)

briko—brick	bruli—to burn
brili—to shine	brulumo—in flammation
brilianto—brilliant, gem	bruna—brown
Brita—British	brusto—breast, chest
broĉo—brooch	bruto—brute, cattle
brodi—to embroider	buo—buoy (naut)
brogi—to scald	bubo—lad, urchin
bromo—bromine	bubalo—buffalo
bronko—bronchial tube	buĉi—to slaughter
bronkito—bronchitis	budo—booth, shed
barelo—keg, barrel	huduaro—boudoir
bakko—barque	bufo—toad
barkarolo—barcarolle	bufedo—buffet
baso—bass (voice)	bufo—buffer
baseno—basin, reservoir	buĝeto—budget
basko—coat tail	buko—buckle
basto—inner bark	bukceno—whelk
bastono—stick, cane	Lukedo—bouquet (flowers)
bati—to beat	bronz—bronze
batali—to battle	biero—beer
baterio—battery	bifstek—beefsteak
batisto—cambric cloth	bigamio—bigamy
bazo—base, basis	bigota—bigoted
hazaro—bazaar	bileto—bill, ticket
bedo—flower-bed	bilanco—balance sheet
bedaŭri—to pity, regret	bilardo—billiards
begonio—begonia	bildo—picture, image
bejo—bey	biliono—billion
beko—beak	bindi—to bind (book)
bela—beautiful, fine	binoklo—binocular
beladono—belladonna	birdo—bird
beletristiko—belletres	biografio—biography
bcmola—flat (music)	lireto—biretta
beni—to bless	bis—encore (music)
benko—bench	biskvito—biscuit
benzino—benzine	bitumo—bitumen
bero—berry	bivako—bivouac
berilo—beryl	bizon—bison
besto—beast, animal	blapso—blackbeetle
bet—beet	blanka—white
betlo—betel	blasfemi—blaspheme
betono—concrete	blato—cockroach
betulo—birch tree	blazono—coat of arms
bezono—need, want	bleki—to cry (animals)
Biblio—Bible	blinda—blind
biblioteko—library	blonda—blond
biciklo—bicycle	blovi—to blow
bieno—estate, goods	blua—blue
botelo—bottle	bo (pref)—in law
broso—brush	boato—boat
broŝuro—booklet, brochure	bojo—barking (dog)
brovo—eyebrow	boli—to boil
bruo—noise	bona—good, kind



bori—to bore (hole)  
 bordo—shore, bank  
 bordero—border, hem  
 borso—bourse, exchange  
 bovo—ox  
 buklo—ringlet (hair)  
 bukso—boxwood  
 bulo—clod, ball  
 bulbo—bulb, onion  
 buljono—broth, bouillon  
 bulko—roll, bread  
 bulteno—bulletin  
 bulvardo—boulevard  
 bumo—boom (ship)  
 bumerango—boomerang  
 burdo—bumble bee  
 burĝo—cityman  
 burgono—bud  
 burlesko—burlesque  
 busto—bust  
 buŝo—mouth  
 buŝelo—bushel  
 buteo—buzzard  
 butero—butter  
 butiko—shop  
 butono—button  
 butoro—bittern

## C

caro—czar  
 cedi—to yield  
 cedro—cedar  
 cejano—cornflower  
 celi—to aim  
 certa—certain, sure  
 cervo—stag  
 cetero—the rest (etc.)  
 ci—thou  
 cidonio—quince  
 cidro—cider  
 cifero—cipher, figure  
 cigano—gypsy  
 cigaro—cigar  
 cigaredo—cigarette  
 cigno—swan  
 cikado—cicada  
 cikatro—scar  
 ciklo—cycle of years  
 celerio—celery  
 celulozo—cellulose  
 cemento—cement  
 cendo—cent (coin)

cento—hundred  
 ciklono—cyclone  
 cikonio—stork  
 cikorio—chickory  
 cikuto—hemlock  
 cilindro—cylinder  
 cimo—bug  
 cimbalo—cymbal  
 cinamo—cinnamon  
 cindro—cinder, ash  
 cinika—cynical  
 Ciono—Zion  
 cipreso—cypress  
 ciro—shoe-polish  
 cirkelo—compasses  
 cirkkonstanco—circumstance  
 centro—center  
 cenzero—censureship  
 cerbo—brain  
 ceremonio—ceremony  
 centimo—centime  
 cirkuli—circulate  
 cirkulero—circular  
 cirkumcidi—circumcise  
 cirkumflekso—circumflex  
 citi—cite, mention  
 citro—zither  
 citrono—lemon  
 civila—civil (non milit.)  
 civilizi—civilise  
 civito—city, commonwealth  
 civitano—citizen  
 colo—inch  
 cirko—circus  
 cirklo—circle

## Ĉ

ĉagreni—to grieve  
 ĉamo—chamois  
 ĉambelano—chamberlain  
 ĉambro—room  
 ĉampano—champagne  
 ĉano—cock of a gun  
 ĉapo—cap  
 ĉapelo—hat  
 ĉapitro—chapter  
 ĉar (conj.)—for, because  
 ĉarlatano—charlatan  
 ĉarmo—charm  
 ĉarniro—hinge  
 ĉarpento—carpentry  
 ĉarpio—lint, cotton

ĉarto—charter  
 ĉasi—hunt, chase  
 ĉasta—chaste  
 ĉe (prep)—at, with  
 ĉefo—chief  
 ĉeko—check (money)  
 ĉenuzo—shirt  
 ĉeno—chain  
 ĉerizo—cherry  
 ĉerko—coffin  
 ĉerpi—draw from  
 ĉesi—to cease  
 ĉevalo—horse  
 ĉi (pref)—here  
 ĉia—every sort  
 ĉial—for every reason  
 ĉiam—always  
 ĉie—everywhere  
 ĉiel—in every way  
 ĉielo—heaven, sky  
 ĉies—everybody's  
 ĉifi—crumple, crease  
 ĉifono—rag  
 ĉifro—cipher, code  
 ĉikano—chicanery  
 ĉio—everything  
 ĉiom—all of it  
 ĉirkaŭ—round, about  
 ĉirpi—to chirp  
 ĉiu—each, every  
 ĉizi—to chisel, carve  
 ĉj (suf)—mas. endearment  
 ĉokolado—chocolate  
 ĉu—if, whether

## D

da (prep)—of (quant)  
 daktilo—date (fruit)  
 dalio—dahlia  
 damo—queen (cards)  
 damoj—draughts (game)  
 danco—dance  
 dando—dandy  
 danĝero—danger  
 delikata—delicate  
 deliri—to be delirious  
 demandi—to ask  
 densa—dense  
 dento—tooth  
 denunci—to denounce  
 departemento—province  
 depeŝo—dispatch

dika—thick, stout  
 dikti—to dictate  
 diletanto—dilettante  
 diligenta—diligent  
 Dimanĉo—Sunday  
 dinamo—dynamo  
 diplomo—diploma  
 diri—to say, tell  
 danko—thanks  
 dato—date (time)  
 daturō—thorn apple  
 daŭri—endure, continue  
 de—of, from  
 debito—debit  
 deca—becoming, fitting  
 Decembro—December  
 decidi—to decide  
 deĉifri—to decipher  
 dediĉi—to dedicate  
 dedukti—to deduce  
 defendi—to defend  
 deficito—deficit  
 degeli—to thaw (ice)  
 degeneri—to degenerate  
 deĵori—be on duty  
 dek—ten  
 dekanō—dean  
 deklami—recite, declaim  
 deklari—to declare  
 deklini—decline  
 deklinacio—declension  
 deklivo—slope, declivity  
 dekori—to decorate  
 dekreto—decree  
 dekstra—right (side)  
 delegi—to delegate  
 delfeno—dolphin  
 delfino—larkspur  
 dorloti—coddle, pamper  
 dormi—to sleep  
 dorno—thorn  
 dorso—back, reverse  
 doto—dowry  
 dozo—dose  
 drako—dragon  
 drapo—cloth  
 drapiri—to drape  
 duplikato—duplicate  
 direkto—to guide, direct  
 deputi—to depute  
 des pli—the more  
 desegni—draw, design  
 deserto—dessert

destini—to destine  
 detalo—detail  
 detektivo—detective  
 detrui—to destroy  
 devi—to have to, must  
 devizo—motto, slogan  
 dezerto—desert  
 deziri—to wish, desire  
 Dio—God  
 diablo—devil  
 diagnozi—to diagnose  
 dialekto—dialect  
 dialogo—dialogue  
 diamanto—diamond  
 diametro—diameter  
 dianto—carnation  
 diboĉo—debauch  
 didelfo—opossum  
 dieso—sharp (music)  
 dieto—diet  
 difekti—damage, spoil  
 diferenco—difference  
 difini—to define  
 difterito—diphtheria  
 diftongo—diphthong  
 difuza—diffuse (phys)  
 digo—dike, embankment  
 digesti—to digest  
 digno—dignity  
 dreliko—drill, twilled cotton  
 dreni—to drain  
 drinki—drink to excess  
 drogo—drug  
 dum—during  
 duŝo—douche  
 deponi—to deposit  
 dis (pref)—separation  
 disciplino—discipline  
 disĉiplo—disciple  
 disko—disc  
 diskonto—discount  
 diskreta—discreet  
 diskuti—to discuss  
 disponi—to dispose of  
 disputi—to dispute  
 distingi—to distinguish  
 distri—distract, divert  
 divano—divan  
 diveni—to guess  
 diversa—various  
 dividi—to divide  
 do—then, so, accordingly  
 dogo—mastiff

dogo—doge  
 doko—dock, quay, pier  
 doktoro—doctor  
 dolaro—dollar  
 dolĉa—sweet  
 doloro—pain, ache  
 domo—house  
 domaĝo—pity  
 domeno—domino, mask  
 domenido—dominoes  
 doni—to give  
 donaci—make a gift  
 dromajo—emu  
 droni—to drown  
 droŝko—droshky buggy  
 du—two  
 dubi—to doubt  
 duelo—duel  
 dueto—duet  
 duko—duke  
 dungi—to hire, employ

## E

e—adverbial ending  
 ebena—level, plain  
 ebl (suf)—possibility  
 ebono—ebony  
 ebria—intoxicated  
 eburo—ivory  
 ec (suf)—quality (abstr)  
 eĉ—even, altho  
 Edeno—Eden  
 edifi—to edify  
 eduki—to educate  
 edzo—husband  
 efekto—effect  
 efektiva—real, actual  
 efiki—take effect  
 eg (suf)—intensity  
 egala—equal  
 eglefino—haddock  
 egoismo—egoism, selfishness  
 eho—echo  
 ej (suf)—place  
 ek (pref)—begin, momentary  
 entuziasmo—enthusiasm  
 enui—to feel bored  
 envio—envy  
 episkopo—bishop  
 epizodo—episode  
 epoko—epoch, age  
 er (suf)—a unit

eraro—error  
 eriko—heather  
 erinaco—hedghehog  
 ermeno—ermine  
 ermito—hermit  
 erpi—to harrow (agric)  
 escepti—to except  
 ekipi—to equip  
 eklezio—church  
 ekzemplero—copy of book  
 ekrano—screen  
 eks (pref)—former, ex  
 eksciti—to excite  
 ekskluziva—exclusive  
 ekskurso—excursion, trip  
 ekspedi—dispatch, expedite  
 eksplodi—to explode  
 ekspluati—to exploit  
 eksporti—to export  
 ekspozicio—exposition  
 ekspresa—express, rapid  
 ekster—outside, besides  
 ekstermi—exterminate  
 ekstra—extra  
 ekstrema—extreme  
 ekvatoro—equator  
 ekzameni—to examine  
 ekzekuti—execute (crim)  
 eskadro—squadron  
 eskorti—to escort  
 esperi—to hope  
 esplori—to explore  
 esposi—expose (phot)  
 esprimi—to express  
 esti—to be  
 estimi—to esteem  
 estingi—to extinguish  
 estro (suf)—chief, leader  
 esafodo—scaffold  
 et (suf)—diminutive  
 etaĝo—story, flight up  
 etato—statement, list  
 etendi—to extend  
 evolui—to evolve  
 ekzemo—ekzema  
 ekzemplo—example  
 ekonomio—economy  
 ekzerco—exercise  
 ekzili—exile, banish  
 ekzisti—to exist  
 el—out of, from among  
 elasta—elastic  
 elefanto—elephant

eleganta—elegant  
 elekti—choose, select  
 elektra—electrical  
 elfo—elf  
 elokventa—eloquent  
 em (suf)—propensity  
 emajlo—enamel  
 embaraso—embarrassment  
 embuski—to ambush  
 enfazo—emphasis  
 eminenta—eminent  
 emocio—emotion  
 en—in, into  
 endivio—endive  
 energio—energy  
 enigmo—enigma, puzzle  
 enketo—inquiry, inquest  
 ento—entity  
 entrepreno—enterprise  
 eterna—eternal  
 etiko—ethics  
 eŭgeniko—eugenics  
 Eŭropo—Europe  
 evangelio—gospel  
 eventuala—eventual  
 evidenta—evident  
 eviti—to avoid  
 ezoko—pike (fish)

## F

fabo—bean  
 fabelo—fable, tale  
 fabriko—factory  
 facila—easy  
 fadeno—thread  
 fago—beechtree  
 fagoto—bassoon  
 fajenco—pottery, crockery  
 fajfi—to whistle  
 fajlo—file (tool)  
 fajro—fire  
 fako—department  
 fakto—fact  
 fakturo—invoice  
 fali—to fall  
 falĉi—to mow, cut hay  
 faldi—to fold  
 falko—falcon  
 falsi—to falsify  
 famo—fame, rumor  
 familio—family  
 ferdeko—deck of ship

fermi—shut, close	favo—ringworm
fermenti—to ferment	flamo—flame
fervoro—zeal, fervor	flango—flange
festi—to celebrate	flanko—side, flank
festeno—feast, banquet	flari—to smell
fi (pref)—fie, shameful	flati—flatter
fiakro—cab, hackney	flava—yellow
fianĉ(in)o—betrothed	flegi—nurse the ill
fibro—fibre	flekxi—to bend
fido—faith, trust	fliki—to patch
fidela—faithful	flirti—to flirt
fiera—proud	floko—flake
figo—fig	floro—flower
figuro—figure	flosa—raft
fiksi—to fix, settle	flui—to flow
filo—son	flugi—to fly
folio—branch office	fluido—fluid
filiko—fern	flustri—to whisper
filmo—film	fluto—flute
filtri—to filter	foiro—fair, exposition
fini—to finish, to end	fojo—time (3 times, etc.)
financo—finances	fojno—hay
fingro—finger	floko—seal (animal)
firma—firm, steadfast	folio—leaf, sheet
firmao—commercial firm	fondi—to found, start
fiŝo—a fish	fonto—spring, fountain
fiziko—physics	for—forth, out, away
fjordo—fiord, firth	forgesi—to forget
flago—flag, banner	forgi—to forge
fulmo—lightning	forko—fork
fumi—to smoke	formo—form, shape
fundo—bottom	formiko—ant (insect)
fundamento—foundation	forno—stove, furnace
funebro—mourning	forta—strong
funto—pound	fortika—strong, resistant
furioza—furious	fosi—to dig
fandi—to cast, smelt	funelo—funnel
fanfaroni—to boast, brag	fungo—mushroom
fantazio—fancy, fantasy	funkcio—function
fantomo—phantom, ghost	furaĝo—forage
fari—to do, make	favoro—favor
faringo—pharynx	fazo—phase
farmi—to farm, lease	fazano—pheasant
farso—farce	fazeolo—haricot bean
farmacio—pharmacy	feo, feino—fairy, fay
farti—fare in health	febro—fever
faruno—flour	Februaro—February
fasado—facade, front	feĉo—leese, dregs
fasko—bunch, sheaf	federi—to federate
fasono—shape, fashion	felo—hide, skin, fur
fasti—to fast	feliĉa—happy
fatalo—fatality, fate	felpo—velveteen
faŭko—gorge, jaw	felto—felt cloth

femuro—thigh  
fendi—to split  
fenestro—window  
fenikoptero—flamingo  
fenkolo—funnel  
fero—iron  
fervojo—railway  
fosto—post, stake  
frago—strawberry  
frajo—spawn  
frako—dress coat  
frakasi—to shatter  
frakcio—fraction  
frakseno—ash tree  
framasono—freemason  
frambo—raspberry  
frandajo—sweet, goody  
frango—fringe  
frapi—knock, strike  
frato—brother  
fraŭlo—bachelor  
frazo—phrase, sentence  
fremda—strange, foreign  
freneza—mad, crazy, insane  
freŝa—fresh, recent  
fringo—chaffinch  
fripono—knave, rogue  
friso—frieze  
friti—to fry  
frivola—trifling  
fromaĝo—cheese  
fronto—front, fore  
frosto—frost  
froti—to rub  
frua—early  
frugilego—rook  
frukto—fruit  
frunto—forehead  
ftizo—phtisis  
fugo—fugue  
fulgo—soot  
fusteno—fustian  
fuŝi—bungle, botch  
futo—foot (measure)

## G

gado—codfish  
gaja—gay, merry  
gajni—to gain, to win  
galo—bile, gall  
galanto—snowdrop  
galanterio—fancy goods  
galerio—gallery  
galnago—snipe  
galinolo—moorcock  
galono—galloon, chevron  
galopi—to gallop  
galoŝo—overshoe  
gamaŝo—gaiter  
ganto—glove  
garantio—guarantee  
garbo—sheaf, shock  
gardi—to guard  
gargari—gargle, rinse  
garni—garnish, trim  
garolo—jay  
gaso—gas  
gasto—guest  
gaŭfo—golf  
gazo—gauze  
gazelo—gazelle  
gazeto—gazette, journal  
ge (pref)—both sexes  
gemo—gem  
generi—to generate  
generalo—general (mil)  
genio—genius  
genro—genus  
gvardio—guard (mil)  
gento—tribe, clan, race  
genuo—knee  
geografio—geography  
gesto—gesture  
gimnastiko—gymnastics  
gipso—gypsum, plaster  
gisto—yeast  
glaceo—glacé, ice  
glacegantoj—kid gloves  
glacio—ice  
gladi—to iron clothes  
gladiolo—gladiolus  
glano—acorn  
glaso—glass tumbler  
glata—smooth, even  
glavo—sword  
glazo—glaze, gloss  
glima—mica  
gliti—glide, slide, slip  
globo—world, globe  
globuso—map-globe  
gloro—glory  
gluo—glue  
gluti—swallow, gulp  
gobio—gudgeon  
golfo—bay, gulf

gado—codfish  
gaja—gay, merry  
gajni—to gain, to win  
galo—bile, gall  
galanto—snowdrop  
galanterio—fancy goods

gorgo—throat  
 gracia—graceful  
 grado—degree  
 gudro—tar  
 gurdo—barrel-organ  
 guto—drop, drip  
 gvidi—to guide  
 grafo—earl, count  
 grafito—graphite  
 grajno—grain, pip  
 gramatiko—grammar  
 grano—grain (weight)  
 granda—great, large  
 grandioza—grand, magnificent  
 granito—granite  
 grasa—fat, stout  
 grati—to scratch  
 gratuli—congratulate  
 grava—important  
 graveda—pregnant  
 gravuri—to engrave  
 greno—grain of corn  
 grio—gruel  
 grifelo—slate pencil  
 grilo—cricket (insect)  
 grimaco—grimace  
 grimpi—to climb  
 grinci—gnash, grind  
 gripo—grippe, influenza  
 griza—gray  
 groso—gooseberry  
 gruo—crane—bird  
 grumbli—to grumble  
 grunti—to grunt  
 grupo—group  
 gruzo—gravel  
 gumo—gum, mucilage  
 gusto—taste  
 guvernistino—governess

## ĝ

ĝardeno—garden  
 ĝemi—to groan, sigh  
 ĝeni—disturb, incommode  
 ĝenerala—general  
 ĝentila—polite  
 ĝermo—germ  
 ĝi—it  
 ĝibo—hump  
 ĝino—gin (liquor)  
 ĝiri—to endorse (com)  
 girafo—giraffe

ĝis—until, as far as  
 goĵo—joy  
 ĝui—to enjoy  
 gusta—exact, right

## H

ha—ah!  
 hajlo—hail  
 haki—to chop  
 halo—hall, big room  
 haladzo—exhalation  
 halti—to stop at  
 hamako—hammock  
 haro—hair  
 hardi—to harden  
 haringo—herring  
 harpo—harp  
 haŭto—skin  
 havi—to have  
 haveno—port, harbor  
 hazardo—hazard, chance  
 he!—hey, hello  
 Hebreo—Hebrew  
 hederio—ivy  
 hejmo—home  
 hejti—to heat  
 hela—clear, bright  
 heliko—edible snail  
 helpi—to help  
 hepato—liver  
 herbo—grass  
 heredi—to inherit  
 herezo—heresy  
 heroo—hero  
 heroldo—herald  
 heziti—to hesitate  
 hieno—hyena  
 hieraŭ—yesterday  
 himno—hymn  
 hipocrito—hypocrite  
 hipoteki—to mortgage  
 hirta—shaggy, hairy  
 hirudo—leech  
 hirundo—swallow (bird)  
 historio—history, story  
 histriko—porcupine  
 ho!—oh  
 hodiaŭ—today  
 hoko—hook  
 hokeo—hockey  
 homo—man  
 honesta—honest

honoro—honor  
 honto—shame  
 horo—hour  
 hordeo—barley  
 horizonto—horizon  
 horizontala—horizontal  
 horloĝo—clock  
 horoskopo—horoscope  
 hortensio—hydrangea  
 hortulano—ortolan  
 hospitalo—hospital  
 hostio—host (relig)  
 hotelo—hotel  
 hufo—hoof  
 humana—humane  
 humila—humble  
 humoro—humor  
 hundo—dog  
 hura!—hurrah

## h

haoso—chaos  
 ĥemia—chemical  
 ĥimero—chimera  
 ĥolero—cholera  
 ĥoro—chorus, choir  
 ĥoralo—chorale

## I

-i—infinite ending  
 ia—some kind, any kind  
 ial—for any reason  
 iam—at some time, ever  
 -id (suf)—descendant  
 ideo—idea  
 idealo—ideal  
 idioma—idiom  
 idioto—idiot  
 idolo—idol  
 ie—somewhere, anywhere  
 iel—somehow, anyhow  
 ies—someone's, anyone's  
 -ig (suf)—cause, make  
 -il (suf)—tool, instrument  
 ignori—to ignore  
 -ig (suf)—to become  
 ilekso—holly  
 ili—they  
 ilumini—to illuminate  
 ilustru—to illustrate  
 iluzio—illusion

imiti—to imitate  
 imagi—to imagine  
 imperio—empire  
 impliki—to entangle  
 imponi—to press  
 imposto—duty, tax  
 impresio—impression  
 improvizi—to improvise  
 -in (suf)—feminine  
 inaŭguri—to inaugurate  
 inciti—to incite  
 -inda (suf)—worthy  
 indekso—index  
 Indiano—Amerindian  
 indiferenta—indifferent  
 indigo—indigo  
 indigeno—native  
 individuo—individual  
 indukto—induction (logic)  
 indulgi—spare, indulge  
 industrio—industry  
 infano—child  
 infekti—to infect  
 infero—hell  
 influo—influence  
 informi—to inform  
 -ing (suf)—holder  
 ingeniero—engineer  
 iniciati—to initiate  
 inko—ink  
 inklina—inclined to  
 inkluziva—inclusive  
 insekto—insect  
 insidi—to ensnare  
 insigno—insignia, crest  
 insisti—to insist  
 -ist (suf)—occupation  
 iu—someone, anyone  
 inspekti—to inspect  
 inspiri—to inspire  
 instali—to install  
 instigi—to instigate  
 instinkto—instinct  
 instrui—teach, instruct  
 insulo—land  
 insulti—insult  
 -int—past part. ending  
 inteligenta—intelligent  
 intenci—to intend  
 inter—between, among  
 intereso—interest  
 interna—inner, inside  
 interpreti—to interpret



intervjuo—interview  
 intesto—intestine  
 intima—intimate  
 intrigo—intrigue  
 invadi—to invade  
 inviti—to invite  
 io—something, anything  
 iom—a little, some  
 iri—to go  
 irido—iris (flower)  
 iriso—iris (eye)  
 -is (end)—past tense  
 -ismo (suf)—doctrine  
 -it (end)—past part.  
 izoli—to isolate

## J

-j (end)—plural  
 jako—jacket  
 jam—already  
 Januaro—January  
 jaro—year  
 ju. .des. .—the. .the  
 jasmeno—jessamine  
 je—indefinite prepos.  
 Jehovo—Jehovah  
 ja—in fact, indeed  
 jen—lo, behold  
 jes—yes  
 Jesuo—Jesus  
 jodo—iodine  
 jupe—skirt  
 jubileo—jubilee  
 Judo—Jew  
 jugo—yoke  
 juko—itch  
 Julio—July  
 juna—young  
 jungi—to harness  
 Junio—June  
 junipero—juniper  
 juro—law  
 justa—just, righteous  
 juto—jute  
 juvelo—jewel

## ĵ

ĵaluzo—jealous  
 ĵargono—jargon  
 ĵaŭdo—Thursday  
 ĵeti—to throw

ĵongli—to juggle  
 ĵuri—to swear  
 ĵurnalo—newspaper, journal  
 ĵus—just, just then

## K

kabano—hut, cabin  
 kaĉo—pap, mush  
 kadavro—corpse  
 kadro—frame  
 kaduka—frail  
 kafo—coffee  
 kaĝo—cage  
 kahelo—Dutch tile  
 kaj—and  
 kajero—notebook  
 kajuto—ship-cabin  
 kakao—cocoa  
 kalo—corn on the skin  
 kalandri—to mangle  
 kandelilo—candle  
 kaneli—to groove, flute  
 kankro—crayfish  
 kanti—to sing  
 kantino—canteen  
 kapo—head, cape (geog)  
 kapabla—capable, able  
 kapelo—chapel  
 kaperi—to privateer  
 kapitalo—capital (fin)  
 kapitano—captain  
 kapituli—to surrender  
 kapono—capon  
 kapro—goat  
 kaprico—caprice, whim  
 kapti—catch, capture  
 kapuĉo—hood, cowl  
 kara—dear (affec)  
 karafo—carafe, decanter  
 karaktero—character  
 karavano—caravan  
 karbo—coal  
 karcero—cell, lock-up  
 kardo—thistle  
 kardi—to card, comb (wool)  
 kardelo—goldfinch  
 kareso—caress  
 kariero—career  
 kariofilo—clove  
 karno—flesh  
 karoo—diamonds at cards  
 karobo—locust bean

karoto—carrot  
 karmo—carp  
 karpeo—wrist-bone  
 klubo—club, society  
 kluki—to cluck  
 kluzo—sluice, lock  
 knabo—boy  
 knari—to grate, rasp  
 knedi—to knead  
 koakso—coke  
 kobajo—guinea-pig  
 koboldo—goblin, imp  
 kojno—wedge  
 koko—cock  
 kokcinelo—ladybird  
 koruso—whooping cough  
 kokono—cocoon  
 kokoso—coconut  
 kokso—hip  
 kolo—neck  
 kolbaso—sausage  
 kolego—colleague  
 kolegio—college  
 kolekti—to collect  
 kolera—angry  
 kolibro—humming bird  
 kolimbo—diver bird  
 kolono—column  
 kolonelo—colonel  
 koloro—color  
 kolumo—collar  
 komo—comma  
 komandi—to command  
 kombi—to comb  
 kombini—to combine  
 konstrui—construct, build  
 konsulti—to consult  
 konsumi—to consume  
 konto—account (fin)  
 kontanto—cash  
 kontenta—content  
 kontinento—continent  
 konverti—to convert  
 korko—cork  
 korno—horn  
 korpo—body  
 korporacio—corporation  
 korsajo—corsage, bodice  
 korseto—corset  
 korto—court, yard  
 korvo—raven  
 kosto—cost, price  
 kostumo—costume, dress

koto—mud, slime  
 kotizi—pay subscription  
 kotizajo—subscription  
 kotleto—cutlet  
 kotono—cotton  
 koturno—quail (bird)  
 kovi—to brood (bird)  
 koverta—envelope  
 kovri—to cover  
 krabo—crab  
 krabro—hornet  
 kraĉi—to spit  
 krado—grate  
 krajono—pencil  
 kraki—to crack, crash  
 krampo—clamp, bracket  
 krano—tap, spigot  
 kranio—skull  
 kravato—cravat, tie  
 krei—to create  
 kredi—to believe  
 kuseno—cushion  
 cuvo—tub, vat  
 kuzo—cousin  
 kyaki—to quack  
 Kvakero—Quaker  
 kvankam—although  
 kvazaŭ—as if  
 kaldrono—kettle, boiler  
 kalendaro—calendar  
 kalendolo—marigold  
 kaleŝo—carriage  
 kaliko—cup, calyx, bowl  
 kalikoto—calico  
 kalko—lime  
 kalkano—heel  
 kalkuli—to reckon  
 kalsono—trouser  
 kalumni—to slander  
 kalva—bald  
 kamarado—comrade  
 ambio—bill of exchange  
 karpeno—hornbeam  
 karto—card  
 kartoĉo—cartridge  
 kartono—cardboard  
 kaso—cash-box  
 kaserolo—stew-pan  
 kasko—helmet  
 kastelo—castle  
 kastoro—beaver  
 kaŝi—to hide  
 kaŝtano—chestnut

kato—cat	koncerto—concert
katalogo—catalogue	kondamni—to condemn
kataro—catarrh	konsterni—to amaze
katedro—chair, pulpit	kontoro—office
kateno—fetter	kontrakto—contract
Katolika—Catholic	kontrasto—contrast
katuno—cotton cloth	kontraŭ—against
kaŭcio—bail, security	kontroli—check, audit
kaŭĉuko—Indiarubber	konturo—contour, outline
kaŭri—crouch, cower	konveni—to suit, fit
kaŭzo—cause	kontinua—continuous
kavo—cave, hollow	kremo—cream
kaverno—cavern	kreno—horseradish
kazo—case (gram)	krepo—crepe
ke—that (conj)	krepusko—twilight
kejranto—wall-flower	kreski—to grow
kelo—cellar	krespo—pancake
kelka—some, few	krestomatio—chrestomathy
kelonio—turtle	kreto—chalk
kelnero—waiter	krevi—to burst
kepro—twill wool	krii—to cry, shout
kero—hearts (cards)	kribri—to sift
kerno—kernel	krimo—crime
kesto—chest, box	kringo—ring biscuit
komedio—comedy	kripla—crippled
komenci—to begin	krispa—crisp, curly
komenti—to comment	Kristo—Christ
komerco—trade, business	kritiki—to criticise
komforto—comfort	krizo—crisis
komisio—commission	krizantemo—chrysanthemum
komitato—committee	kraĉi—to hook
komizo—clerk	kroko—crocus
komodo—chest of drawers	krom—besides, in addition
kompanio—company (co)	krono—crown
kompakta—compact	kroniko—chronicle
kompari—to compare	krozi—to cruise
kompati—to pity	kruĉo—jug, pitcher
kompetenta—competent	kruco—cross
kompili—to compile	kruda—raw
kompleti—to complete	kruela—cruel
komplezo—a favor	kruro—leg
komplimento—compliment	krediti—to credit
komponi—to compose	kuŝi—to lie down
komposti—set up type	kvanto—quantity
kompoto—stewed fruit	kvar—four
kompreni—to understand	kvartalo—quarter (town)
kompreso—compress	kvarteto—quartet
kompromisi—to compromise	kvasto—tassel
komuna—common	kvitanco—receipt
komunii—give sacrament	kamello—camel
komuniki—communicate	kameno—fireplace
koni—be acquainted with	kamero—camera
koncerni—to concern	kampo—field

kampanolo—chimes	konfiti—to preserve candy
kampeŝo—logwood tree	konflikto—conflict
kano—cane, reed	konformi—to conform
Kanabo—hemp	konfuzi—to confuse
Kanado—Canadian	kongreso—congress
kanajlo—scountrel	konjugi—to conjugate
kanapo—sofa, couch	konko—shell
kanario—canary	konkludi—conclude, infer
kancero—cancer	konkordo—concord
kando—candy	konkreta—concrete (philos)
kia—what kind of	konkuri—to compete
kial—why, wherefore	konkursi—enter competition
kiam—when	konscii—be conscious of
kie—where	konscienco—conscience
kiel—how, as	konsekvenco—consequence
kies—whose	konsenti—to consent
kilo—keel	konservi—keep, preserve
kilogramo—kilogram	konsideri—consider
kinino—quinine	konsilo—advice
kio—what	konsisti—consist
kiom—how much	konsoli—to console
kirli—to stir, whisk	konspiri—conspire
kirŝo—cherry brandy	konstanta—permanent
kiso—kiss	konstati—to state a fact
kitelo—workblouse, smock	konvinki—to convince
kiu—who, which	kopii—to copy
klaĉo—tattle, gossip	koro—heart
klaŭto—fathom	korbo—basket
klaki—to clap, rattle	kordo—chord (mus)
klapo—valve, flap	korekti—to correct
klara—clear, distinct	korespondi—correspond
klariono—clarion, bugle	koridoro—corridor
klaso—class	krusto—crust
klavo—key (music)	kruta—steep
klefo—clef (mus)	kubuto—elbow
klera—enlightened	kudri—to sew
kliento—client, customer	kufo—coif, woman's cap
kliko—click, ratchet	kuglo—bullet
klini—to bend, incline	kuiri—to cook
klingo—knife-blade	kuko—cake, cooky
klistero—enema	kukolo—cuckoo
kliŝo—printing-block	kukumo—cucumber
kloako—sewer	kukurbo—pumpkin
klopodi—try, strive	kulo—gnat
kloŝo—glass-shade	kulero—spoon
kondiĉo—stipulation	kuliso—wing (theat), cloak-room
kondolenco—condolence	kulpo—fault, guilt
konduki—to conduct	kulto—cult, worship
kondukti—to behave	kulturo—culture
konfesi—to confess	kun—with: kune—together
konfidi—to trust, confide	kuniklo—rabbit
konfirmi—to confirm	kupeco—compartment
konfiski—to confiscate	

kupro—copper  
 kuri—to run  
 kuraci—to cure, treat  
 kurago—courage  
 kurbo—curve  
 kurioza—curious  
 kurkulio—weevil  
 kurli—to curl (game)  
 kurso—course of lessons  
 kurteno—curtain  
 kurzo—rate of exchange  
 kutimo—custom  
 kvieta—calm, quiet  
 kverko—oaktree  
 kvin—five  
 kvinteto—quintet  
 kvita—quits, clear, free

## L

la, l'—the  
 laboro—labor, work  
 labrako—bass (fish)  
 laca—weary, tired  
 lacerto—lizard  
 laĉo—bootlace  
 lado—tinplate  
 lafo—lava  
 lago—lake  
 laika—lay (relig)  
 lakio—varnish  
 lakeo—lackey  
 lakso—lax, diarrhoea  
 lakto—milk  
 laktuko—lettuce  
 lama—lame  
 lampo—lamp  
 lampiro—glowworm  
 lano—wool  
 lanco—spear, lance  
 lanĉi—to launch  
 lando—land, country  
 lango—tongue  
 lanterno—lantern  
 lanugo—down, fluff  
 lardo—bacon  
 larĝa—broad, wide  
 lariko—larch  
 laringo—larynx  
 larmo—tear-drop  
 lasi—to leave, let  
 lasta—last, latest  
 latiro—sweet pea

latuno—sheet brass  
 laŭ—according to  
 laŭbo—bower, arbor  
 laŭdi—to praise  
 laŭro—laurel  
 laŭta—loud, aloud  
 lavi—to wash  
 leciono—lesson  
 ledo—leather  
 legitimi—to legitimize  
 legomo—vegetable  
 lego—law  
 leki—to lick, lap  
 lekanto—marguerite  
 lekanteto—daisy  
 lento—lentil  
 lentugo—freckle  
 leono—lion  
 leontodo—dandelion  
 leporo—hare  
 lerni—to learn  
 lerta—skilled, clever  
 letero—letter  
 levi—to lift, raise  
 levkojo—gillyflower  
 li—he; lin—him; lia—his  
 liano—bindweed  
 libelo—dragon-fly  
 libera—free  
 liberi—to free  
 legi—to read  
 libro—book  
 lieno—spleen  
 lifto—lift, elevator  
 ligi—to bind, tie  
 ligno—wood (substance)  
 ligustro—privet  
 likvidi—to liquidate  
 likvoro—liqueur  
 lilio—lily  
 limo—limit, boundary  
 limako—snail, slug  
 limonado—lemonade  
 lino—flax  
 linĉi—to lynch  
 lingvo—language  
 linio—line  
 lipo—lip  
 lisp—lisp  
 listo—list  
 lito—bed  
 litero—letter (alphab)  
 literaturo—literature

liuto—lute  
 liveri—deliver, supply  
 lodo—half-ounce  
 logi—to draw, entice  
 logiko—logic  
 logi—to dwell  
 logio—lodge, box (theat)  
 lojala—loyal  
 loko—place, spot  
 lokomobilo—tract-engine  
 lokomotivo—locomotive  
 lokusto—grasshopper  
 longa—long  
 lonicero—honeysuckle  
 lorno—telescope  
 loto—lottery lots  
 lui—to rent  
 ludi—to play  
 luksa—luxurious  
 lukti—to wrestle  
 luli—to lull, put to sleep  
 lumo—light; lumi—shine  
 lumbo—loin  
 luno—moon  
 Lundo—Monday  
 lupo—wolf  
 lupolo—hops (bot)  
 lustro—chandelier  
 luti—to solder  
 lutro—otter  
 lutreolo—mink

## M

maco—unleavened bread  
 mači—to chew  
 magazeno—warehouse  
 magiko—magic  
 magistro—magister, M.A.  
 magneto—magnet  
 mahagono—mahogany  
 Majo—May  
 majesto—majesty  
 majstro—master, leader  
 makarono—macaroon  
 maklero—broker  
 makropo—kangaroo  
 maksimo—maxim  
 maksimumo—maximum  
 makulo—stain, spot  
 makzelo—jaw  
 mal (pref)—opposite  
 maleolo—ankle

malgraŭ—notwithstanding  
 malica—malicious  
 mammo—breast  
 mamuto—mammoth  
 mano—hand  
 mandato—mandate  
 mandolino—mandoline  
 mangi—to eat  
 maniero—manner, way  
 manifesto—manifest  
 maniko—sleeve  
 manki—to lack, to miss  
 manovro—manoeuvre  
 mantelo—mantle, cloak  
 manuskripto—manuscript  
 maro—sea, ocean  
 marĉo—swamp, marsh  
 marĉandi—to bargain  
 Mardo—Tuesday  
 margeno—margin  
 marini—pickle, cure, marinate  
 marko—mark, stamp  
 markezo—awning  
 marmoro—marble (stone)  
 Marto—March  
 marŝo—march, moor, downs  
 martelo—hammer  
 maso—mass, lump, bulk  
 masaĝo—massage  
 masono—mason  
 mastro—master of house  
 maŝo—mesh  
 maŝino—machine (maŝino)  
 mato—mat  
 meti—to put, to place  
 materio—matter  
 materialo—material  
 matraco—mattress  
 matrico—matrix, die  
 matura—ripe  
 meblo—furniture piece  
 meĉo—wick  
 medalo—medal  
 medaliono—medallion  
 medio—medium, sphere  
 mielo—honey  
 medikamento—drug, medicine  
 mediti—to meditate  
 mediumo—spirit-medium  
 meduzo—jellyfish  
 mefito—skunk  
 megafono—megaphone  
 mehaniko—mechanics

mejlo—mile	miro—myrrh
melo—badger	mirto—myrtle
meleagro—turkey	misio—mission
melki—to milk	mistero—mystery
melodio—melody	mizero—misery
mem—self, selves	mobilizi—to mobilise
membro—member	modo—mode, style, mood (gr)
memoro—memory	modelo—model, pattern
memuaro—memoirs, memoran- dum	modera—moderate
mendi—order goods	moderna—modern
menso—mind	moki—to mock
mensogi—lie, prevaricate	mola—soft
menstrui—to menstruate	momento—moment
mentono—chin	mono—money
menuo—menu, bill of fare	monaĥo—monk
meriti—deserve, merit	monarĥo—monarch
merizo—wild cherry	monato—month
Merkredo—Wednesday	mondo—world
meso—Mass (eccles)	monstro—monster
mateno—morning	monto—mountain
metalo—metal	montri—to show, point
metio—trade, handcraft	mopso—pug-dog
metodo—method	moro—custom, usage
metro—meter	morala—moral
metropolo—metropolis	morbilo—measles
mevo—sea gull	mordi—to bite
meza—middle	morgaŭ—tomorrow
mezuri—to measure	morti—to die
mi—I; nin—me	mortero—mortar
miaŭi—to mew	moruso—mulberry
medicino—medicine	mosto—must, sweet wine
mieno—mien, face	moŝto—polite title
migdalo—almond	moto—motto
migri—to migrate	motivo—motive
miksi—to mix	motoro—engine motor
mil—thousand	movi—to move
milda—mild, gentle, meek	muelo—mill; mueli—grind
miliono—million	mufo—muff
milito—war	muĝi—to roar, bluster
mimo—mocking bird	muko—mucus
mini—to mine	multo—a—e—much, many
minaci—to threaten	munti—to mount, fit on
mineralo—mineral	mulo—mule
minimumo—minimum	muro—wall
ministro—minister (gov)	murmuri—to murmur
minus—minus	muso—mouse
minuto—minute	musko—moss
miopa—shortsighted	muskolo—muscle
miozoto—forget-me-not	muslino—muslin
miri—to wonder	mustardo—mustard
miraklo—miracle	mustelo—marten, weasel
	muŝo—fly (insect)

muta—mute, dumb  
muzeo—museum  
muziko—music

## N

-n (end)—accusative  
nacio—nation  
naĝi—to swim  
naïva—naive, simple  
najbaro—neighbor  
najlo—nail  
najtingalo—nightingale  
napo—turnip  
naski—give birth  
naskigi—to be born  
naturo—nature  
naŭ—nine  
naŭzi—to sicken  
navo—nave  
navigi—to navigate  
nazo—nose  
ne—no, not  
nebulo—fog  
necesa—necessary  
negligo—undress, deshabelle  
negoco—business  
negro—negro  
neĝo—snow  
nek-nek—neither-nor  
-nj (suf)—fem. endearment  
nenial—for no reason  
neniam—never  
nenie—nowhere  
neniel—nohow  
nenies—no one's  
nenio—nothing  
neniom—not a bit  
neniu—nobody, noone  
nepo—grandson  
nepre—unfailingly  
nervo—nerve  
nesto—nest  
neto—fair copy  
neŭtra—neuter  
neŭtrala—neutral  
nevo—nephew  
ni—we; nin—us  
nigra—black  
niklo—nickel (coin)  
nikelo—nickle (metal)  
nuno—now; numa—present  
nivelo—level

nenia—no kind of  
nobelo—nobleman  
nobla—noble  
nodo—knot, node  
nokto—night  
nomo—name  
nombro—number (quant)  
nordo—north  
normo—norm, standard  
noti—to note  
nova—new  
novelo—short story  
Novembro—November  
nu!—well  
nuanco—shade, hue  
nubo—cloud  
nuda—naked, nude  
nuko—nape of neck  
nukso—nut  
nulo—zero  
numero—number (series)  
nur—only; nura—sole  
untri—to nourish

## O

-o—noun ending  
objekto—object, thing  
obei—to obey  
-obl (suf)—fold (twofold)  
observi—to observe  
obstina—obstinate  
odoro—odor, smell  
ofendi—to offend  
oferi—sacrifice, give up  
oficiala—official  
ofte—often  
ok—eight  
okulta—occult  
okazo—occasion, case  
okcidento—West  
oksigeno—oxygen  
oksikoko—cranberry  
okto—eighth (mus.)  
oktavo—octavo  
okteto—octet  
Oktobro—October  
okulo—eye  
okazi—to occur  
okupi—to occupy  
ol—than  
oleo—oil  
olivo—olive



omaro—lobster  
 ombro—shadow  
 ombrelo—umbrella  
 omnibuso—omnibus  
 -on (suf)—fraction  
 ondo—wave  
 oni—one, they, people  
 onklo—uncle  
 -ont—fut. act. partic.  
 -op (suf-)—at a time  
 opero—opera  
 opinii—to opine, think  
 oportuna—handy, opportune  
 optimismo—optimism  
 optimisto—optimist  
 oro—gold; ora—golden  
 orango—orange  
 ordo—order  
 ordeno—honor—order  
 ordinara—ordinary  
 ordoni—command, order  
 orelo—ear  
 orfo—orphan  
 organo—organ of body  
 organizi—to organise  
 orgeno—organ (music)  
 oriento—East  
 origino—origin  
 originalo—original  
 orkestro—orchestra  
 ornamo—ornament  
 orta—right angled  
 -os—fut. tense ending  
 oscedi—to yawn  
 osmero—smelt fish  
 osto—bone  
 ostro—oyster  
 -ot—fut. pass. partic.  
 ovo—egg

## P

paco—peace  
 pacienco—patience  
 paciente—patient (med)  
 Pacifika—Pacific  
 padeli—to paddle  
 pafi—to shoot (mil)  
 pagi—to pay  
 pago—page of a book  
 pajlo—straw  
 paki—to pack, put up  
 pala—pale

palaco—palace  
 paliso—stake  
 palisandro—rose-wood  
 palmo—palm tree  
 palpi—to touch, feel  
 palpebro—eyelid  
 palto—overcoat  
 pano—bread  
 pantalono—trouser  
 pantoflo—slipper  
 papo—pope  
 papago—parrot  
 papavo—poppy  
 papero—paper  
 papilio—butterfly  
 paro—pair, brace  
 parado—parade  
 paradizo—paradise  
 paralela—parallel  
 paralizi—to paralyze  
 pardoni—to forgive  
 parenco—relative  
 parko—park  
 parkere—by heart  
 parlamento—parliament  
 parono—parish  
 paroli—to speak  
 parto—part  
 partio—political party  
 partituro—score in music  
 pasi—to pass  
 pasaĝero—passenger  
 pasamento—braid, lace trim-  
 ming  
 pasero—sparrow  
 pasio—passion  
 pasko—Easter  
 pasto—paste  
 pasteĉo—pie  
 pastinako—parsnip  
 pastro—pastor, priest  
 paŝi—to step, stride  
 paŝti—to pasture  
 pato—frying pan  
 patento—patent  
 patro—father  
 patrioto—patriot  
 patrono—patron  
 paŭzi—to pause  
 pavo—peacock  
 pesimismo—pessimism  
 peco—piece  
 peĉo—pitch

pedalo—pedal  
 pedelo—beadle, usher  
 pediko—louse  
 pego—woodpecker  
 pejzago—landscape  
 peko—sin  
 pekli—to pickle  
 peli—drive, chase  
 pelto—fur  
 pelvo—basin; pelvis  
 peni—to endeavor  
 penco—penny  
 pendi—to hang  
 pendolo—pendulum  
 peniko—paintbrush  
 pensi—to think  
 penti—to repent  
 pentekosto—Pentecost  
 pentri—to paint  
 pepi—to chirp  
 per—by means of  
 percepti—to perceive  
 perco—ruff (fish)  
 perdi—to lose  
 perdriko—partridge  
 perci—to perish  
 perfekta—perfect  
 perfidi—to betray  
 pergamento—parchment  
 periodo—period  
 perko—perch (fish)  
 perlo—pearl  
 permesi—to permit  
 perono—platform  
 persekuti—to persecute  
 persiko—peach  
 persisti—to persist  
 persono—person  
 peruko—wig  
 peso—weight  
 pavimo—pavement  
 pesimisto—pessimist  
 pesto—plague  
 peti—to beg, request  
 petola—roguish, wanton  
 petrolo—petroleum  
 petroselo—parsley  
 petunio—petunia  
 pezi—to weigh  
 pienigo—piemig  
 pia—pious, religious  
 pianoforto—piano  
 piedo—foot

pedestalo—pedestal  
 pigo—magpie  
 piko—prick, sting; spade card  
 pilko—ball (play)  
 pilolo—pill  
 piloto—pilot  
 pimento—allspice  
 pino—pinetree  
 pinči—to pinch  
 pinglo—pin  
 pinto—pointed top  
 pioĉo—pickaxe  
 pipo—tobacco pipe  
 pipro—pepper  
 pipso—bird-pip  
 piro—pear  
 piritro—pyrite  
 pirolo—bullfinch  
 pisti—to pound, crush  
 piŝto—piston  
 pizo—pea  
 placo—public square  
 plaĉi—to please  
 plado—plate  
 plafono—ceiling  
 plano—plan, diagram  
 plando—sole of foot  
 planedo—planet  
 planko—floor  
 planti—to plant  
 plastro—plaster  
 plata—flat, plain  
 plaŭdi—to splash, clap  
 plej—most (superlat.)  
 pledi—to plead  
 plekti—to weave, plait  
 plena—full, plenary  
 plendi—to complain  
 pleto—tray  
 plezuro—pleasure  
 pli—more (comparat.)  
 plori—to weep  
 plu—further, longer  
 plugi—to plough  
 plumo—pen, feather  
 plumbo—lead (metal)  
 plus—plus  
 pluŝo—plush  
 pluvo—rain  
 po—apiece, per, at rate of  
 poemo—poem  
 poento—point (count)  
 poentaro—score (game)

poet—poet	preteksto—pretext
poezio—poetry	pretendi—claim, pretend
pokalo—cup, goblet	preter—beyond, past
polico—police	prezo—price
poligono—buckwheat	prezenti—to present
polko—polka	prezidi—to preside
poluro—polish	pri—about, concerning
poluso—pole (geog)	primolo—primrose
polvo—dust	primitiva—primitive
pomo—apple	princo—prince
ponardo—dagger	principo—principle
ponto—bridge	printempo—Spring
poplo—poplar tree	privata—private
popolo—people, folk	privilegio—privilege
populara—popular	pro—because of, for sake of
por—for (in order to)	procedi—to proceed
porcelano—porcelain, china	procento—interest, per cent
porcio—portion, share	proceso—lawsuit
pordo—door	produkti—to produce
poreo—leek	profana—profane
porko—hog, pig	profesio—profession
porti—to wear, carry	profito—profit
portero—porter beer	profunda—deep
portreto—portrait	programo—program
posedi—to possess	progresi—to progress
post—after, behind	proklami—to proclaim
posteno—post, position	prokrasti—to delay
postuli—to require, demand	proksima—near
poŝo—pocket	promeni—to walk
poŝto—post, mail	pronomo—pronoun
poto—pot	propagando—propaganda
potenca—mighty	proponi—to propose
povi—to be able, can	propra—one's own, personal
pozo—pose	prosperi—succeed, thrive
pozicio—position	protekti—to protect
pra (suf)—primeval, original	protesti—to protest
praktiki—practise, carry on	protokolo—minutes
pramo—ferry-boat	provi—to try
prava—in the right	provizo—stock, provision
precipe—chiefly	prozo—prose
preciza—precise	pruda—prudish
prediki—to preach	prudenta—prudent
prefekto—prefect	prujno—hoarfrost
preferi—to prefer	pruno—plum
prefikso—prefix	prunti—to lend
preĝi—to pray	pruvi—to prove
premi—to press down	psalmo—psalm
premio—prize	publiko—public, gathering
preni—to take	pudingo—pudding
prepari—to prepare	pudro—toilet powder
presi—to print	pugno—fist
preskaŭ—almost	pulo—flea
preta—ready, prepared	pulmo—lung

pulvo—gunpowder  
 pulvoro—powder (scientif.)  
 pumpi—to pump  
 puni—to punish  
 punĉo—punch (beverage)  
 pundo—pound sterling  
 punkto—point (convers)  
 punto—lace  
 pupo—doll  
 pupilo—pupil of eye  
 pupitro—reading desk  
 pura—pure, clean  
 puso—pus, matter  
 puŝi—to push  
 puto—well (water)  
 putri—to rot

## R

rabi—to rob  
 rabarbo—rhubarb  
 rabato—rebate, discount  
 rabeno—rabbi  
 raboti—to plane  
 rado—wheel  
 radio—ray, beam, radio  
 radiko—root  
 radikala—radical  
 rafano—radish  
 rafini—to refine  
 rajdi—ride horseback  
 rajto—right, title  
 rakonti—to relate  
 rampi—to crawl, creep  
 rano—frog  
 ranca—rancid  
 rando—edge, margin  
 rango—rank, grade  
 rapo—long radish  
 rapida—quick, rapid  
 raporto—report  
 raso—race, tribe  
 raspi—to rasp, grate  
 rasti—to rake  
 rato—rat  
 raŭka—hoarse  
 raŭpo—caterpillar  
 ravi—enchant, delight  
 razi—to shave  
 re (pref)—again, back  
 reala—real  
 recenzi—review (lit)  
 recepto—recipe, prescription

reciproka—mutual  
 redakcio—editorial staff  
 redakti—to edit  
 reflektio—reflection  
 regi—to rule, govern  
 regali—to regale  
 regno—State, realm  
 regolo—wren  
 regulo—rule  
 reĝo—king  
 reklami—to advertise  
 rekomendi—to recommend  
 rekompenci—to reward  
 rekordo—record (sport)  
 rekruto—recruit  
 rekta—straight  
 relo—rail  
 remi—to row  
 remburi—to stuff  
 remparo—bulwark  
 reno—kidney  
 renkonti—to meet  
 rento—income, rental  
 renversi—upset, overthrow  
 respekti—to respect  
 respondi—answer, reply  
 respubliko—republic  
 resti—to remain  
 restoracio—restaurant  
 reto—net  
 revi—to daydream  
 revuo—review (journal)  
 rezedo—mignonette  
 rezulto—result  
 ribo—currant  
 ribeli—to rebel  
 ricevi—get, receive, obtain  
 riĉa—rich  
 ridi—to laugh  
 rifugi—to take refuge  
 rifuzi—to refuse  
 rigardi—to look at  
 rigli—to bolt  
 rikolti—to reap  
 rimo—rhyme  
 rimarki—to notice  
 rimedo—means of doing  
 rimeno—strap  
 ringo—ring  
 ripo—rib  
 ripari—to repair, mend  
 ripeti—to repeat  
 ripozi—to repose, rest

riproĉi—to reproach  
 riski—to risk  
 risorto—spring (mech.)  
 rivero—river  
 rizo—rice  
 robo—robe, gown  
 rodo—roadstead, anchorage  
 rolo—role, part  
 rompi—to break  
 rondo—round, circle  
 renki—to snore  
 roso—dew  
 rosti—to roast  
 rostro—trunk of animal  
 roto—company (milit.)  
 rozo—rose  
 rozario—rosary  
 rubo—rubbish  
 rubando—ribbon  
 rubeno—ruby  
 rubriko—rubric  
 rubuso—blackberry, bramble  
 ruĝa—red  
 ruĝi—to ruin  
 rukti—to eructate  
 ruli—to roll  
 rusti—to rust  
 ruzo—trick, ruse  
 refuti—to refute  
 rilati—to relate to, concern

## S

Sabato—Saturday  
 sabeliko—savoy cabbage  
 sablo—sand  
 sago—arrow  
 saga—wise  
 sako—sack  
 sakramento—sacrament  
 saksofono—saxophone  
 salo—salt  
 saluti—to salute, greet  
 salajro—salary, wage  
 salato—salad  
 saldo—balance (fin.)  
 saliko—willow tree  
 salikoko—shrimp  
 salivo—saliva  
 salmo—salmon  
 salono—living-room  
 salti—to leap, jump  
 sata—satiated, full

sama—same  
 sambuko—elder tree  
 sano—health  
 sango—blood  
 sankta—holy, sacred  
 santalo—sandalwood  
 sapo—soap  
 sardelo—pickled sardine  
 sark—to weed  
 Satano—Satan  
 saŭco—sauce  
 savi—to save  
 sceno—scene  
 scii—to know, be aware  
 scienco—science  
 sciuro—squirrel  
 se—if  
 sebo—suet, tallow  
 sed—but  
 seĝo—seat, chair  
 sego—saw  
 seka—dry  
 sekalo—rye  
 sekcii—to dissect  
 sekcio—section  
 sekreto—secret  
 sekretario—secretary  
 sekso—sex  
 sekundo—second (time)  
 sekvi—to follow  
 selo—saddle  
 semi—to sow  
 semajno—week  
 sen—without  
 senco—sense, meaning  
 sendi—to send  
 senti—to feel, perceive  
 sentenco—sentence, proverb  
 sep—seven  
 Septembro—September  
 serĉi—to search, seek  
 serio—series  
 serioza—serious  
 seruro—lock  
 servi—to serve  
 servico—table-set  
 servuto—servitude  
 ses—six  
 sesteto—sextet  
 severa—severe, strict  
 sezono—season of year  
 si—reflex. "self"  
 sibli—to hiss

sidi—to sit  
 siegi—to besiege  
 sigeli—to seal  
 signo—sign, token  
 signalo—signal  
 signifi—signify mean  
 siklo—shekel  
 silabo—syllable  
 silabi—to spell  
 silenti—to be silent  
 siliko—flint  
 silko—silk  
 simio—monkey  
 simila—similar, like  
 simpla—simple  
 sincera—sincere  
 singulti—to hiccup, sob  
 sinjoro—Sir, Mr., gentleman  
 sintakso—syntax  
 sintezo—synthesis  
 siringo—lilac  
 siropo—syrup  
 sistemo—system  
 sitelo—bucket, pail  
 situacio—situation  
 skalo—scale  
 skalpo—scalp  
 skapolo—shoulder-blade  
 skarabo—beetle  
 skatolo—small box, case  
 skermi—to fence  
 skizi—to sketch  
 sklavo—slave  
 skolto—scout  
 skorbuto—scurvy  
 skrapi—to scrape  
 skribi—to write  
 skui—to shake  
 skulpti—to sculpt  
 skurgi—scourge, lash  
 skvamo—fish-scale  
 slango—slang  
 slipo—slip of paper, card  
 smeraldo—emerald  
 smirgo—emery  
 sobra—sober, temperate  
 socio—community  
 societo—society, club  
 sodo—soda  
 sofo—sofa  
 soifo—thirst  
 sojlo—threshold  
 sola—only, alone

soldato—soldier  
 solena—solemn  
 solida—solid, sturdy  
 solvi—to solve, loosen  
 somero—summer  
 sono—sound  
 sondi—to fathom, sound  
 songo—dream  
 sonora—resounding  
 sopiri—to long for  
 sorbi—to absorb  
 sorĉo—witchcraft  
 soriko—shrew-mouse  
 sorto—fate, lot  
 sovaga—wild, savage  
 spaco—space  
 speco—kind, species  
 speciala—special  
 specimeno—specimen, sample  
 spegulo—mirror  
 spekuli—to speculate  
 sperta—experienced, expert  
 speso—international money  
 spezi—spend or take in  
 spico—spice, seasoning  
 spiko—ear of corn  
 spino—spine  
 spinaco—spinach  
 spindelo—spindle  
 spiono—spy  
 spiri—to breathe  
 spirito—spirit, mind  
 spito—defiance, spite  
 splito—splinter  
 spongo—sponge  
 sprito—wit  
 sprono—spur  
 sputi—spit, expectorate  
 stablo—stand, trestle  
 stacio—station  
 stalo—stable, stall  
 stampo—stamp, mark  
 stano—tin  
 standardo—flag  
 stango—pole, stake  
 stari—to stand  
 stato—state, condition  
 stebi—to stitch, quilt  
 stelo—star  
 stepo—steppe  
 sterko—manure  
 sterni—spread out, stretch  
 stertori—to rattle

stilo—style  
 stimuli—to stimulate  
 stomako—stomach  
 strabi—to squint  
 stranga—strange  
 strato—street  
 streĉi—to stretch  
 streko—streak, line, dash  
 strio—stripe, streak  
 strigo—owl  
 striko—strike (indust)  
 strofo—strophe  
 struto—ostrich  
 stuko—stucco  
 stulta—silly, stupid, dull  
 stupo—tow  
 sturno—starling  
 sub—under, beneath  
 subita—sudden  
 suĉi—to suck  
 sudo—South  
 suferi—to suffer  
 sufiĉa—sufficient  
 sufikso—suffix  
 sufoki—suffocate, choke  
 sugestii—to suggest  
 suko—sap, juice  
 sukĉeno—saber  
 sukĉesi—to succeed  
 sukero—sugar  
 sulfuro—sulphur  
 sulko—wrinkle  
 sumo—sum  
 suno—sun  
 supo—soup  
 super—over, above  
 supersticio—superstition  
 supozi—to suppose  
 supra—upper  
 sur—on, upon  
 surda—deaf  
 surprizi—to surprise  
 surtuto—overcoat  
 suspekti—to suspect  
 susuri—rustle, swish  
 svati—arrange a marriage  
 sveni—to swoon  
 svingi—to swing

## Ŝ

ŝafo—sheep

ŝajni—to seem  
 ŝako—chess game  
 ŝalo—shawl  
 ŝamo—chamois leather  
 ŝanco—chance, luck  
 ŝanceli—to shake, waver  
 ŝanĝi—to change  
 ŝargi—to load, burden  
 ŝarko—shark  
 ŝati—to prize, to like  
 ŝaŭmo—foam, spray  
 ŝejko—sheik  
 ŝelo—shell, peel, rind  
 ŝelko—trouser braces  
 ŝerco—joke, witticism  
 ŝi—she; ŝin—her  
 ŝildo—shield  
 ŝilingo—shilling  
 ŝimo—mould  
 ŝindo—shingle  
 ŝinko—ham  
 ŝipo—ship  
 ŝiri—to tear, rend  
 ŝirmo—shelter  
 ŝlimo—slime  
 ŝlosi—to lock, fasten  
 ŝmaco—noisy kiss, smack  
 ŝmiri—to smear, anoint  
 ŝnuro—string  
 ŝoseo—paving, highway  
 ŝovi—to push, shove  
 ŝpari—save, spare, economize  
 ŝovelo—shovel  
 ŝpini—to spin  
 ŝpruci—sprinkle, spout  
 ŝranko—cupboard  
 ŝraŭbo—screw  
 ŝtalo—steel  
 ŝtato—State, government  
 ŝteli—to steal  
 ŝtipo—block, log  
 ŝtofo—stuff, tissue  
 ŝtono—stone  
 ŝtopi—to cram, plug, mend  
 ŝtrumpo—stocking  
 ŝtupo—step  
 ŝuo—shoe  
 ŝuldi—to owe  
 ŝultro—shoulder  
 ŝveli—to swell  
 ŝuti—shoot out, pour  
 ŝviti—perspire, sweat

## T

tabako—tobacco  
 tabelo—list  
 tablo—table  
 tabulo—plank, board  
 tafto—taffeta  
 tago—day  
 tajdo—tide  
 taksi—to estimate  
 tajloro—tailor  
 takto—tact, time (music)  
 talento—talent  
 talio—waist  
 talpo—mole (animal)  
 tamburo—drum  
 tamen—however  
 tamtamo—tomtom, gong  
 tantiemo—share of profit  
 tapeto—tapestry  
 tapiso—carpet, rug  
 taso—tea-cup  
 tasko—task  
 taŭgi—to be fit for  
 taŭzi—tousle, dishevel  
 tavolo—layer  
 teo—tea  
 teatro—theater  
 teda—tedious, boring  
 tegi—cover, draw over  
 tegmento—roof  
 tegolo—roof-tile  
 tekniko—technics  
 teksio—to weave  
 teksto—text, wording  
 telefono—telephone  
 telegrafo—telegraph  
 telero—plate  
 temo—theme, topic, subject  
 teorio—theory  
 tero—earth, ground  
 terceto—trio (music)  
 terni—to sneeze  
 teruro—terror, fright  
 testudo—tortoise  
 tetra—tetra  
 tia—such a  
 tial—therefore  
 tiam—then, at the time  
 tie—there  
 tiel—thus, so  
 ties—that one's  
 tigro—tiger

tikli—to tickle  
 tilio—linden-tree  
 timi—to fear  
 timono—shaft, pole  
 tindro—tinder  
 tineo—moth  
 tinkturo—dye, tint, tinge  
 tinti—to jingle, tinkle  
 tio—that thing or fact  
 tiom—so much  
 tipo—type, sort  
 tiri—to draw, pull  
 titolo—title  
 tiu—that one  
 tolo—linen  
 toleri—to tolerate  
 tomato—tomato  
 tombo—tomb, grave  
 tono—tone  
 tondi—to clip, shear  
 tondro—thunder  
 tordi—to twist  
 torfo—peat  
 trajto—feature, trait  
 trakti—treat, deal with  
 traktato—treaty, treatise  
 tramo—tram  
 tranĉi—to cut, slice  
 trankvila—quiet  
 trans—across  
 trati—to draw a bill  
 tre—very, very much  
 trefo—clubs (cards)  
 tremi—to tremble, quiver  
 tremolo—aspens-tree  
 trempi—to dip, dunk  
 treni—to drag, trail  
 trezoro—treasure  
 tri—three  
 tribuno—rostrum, platform  
 tributo—tribute  
 triki—to knit  
 triktrako—backgammon  
 trinki—to drink  
 tritiko—wheat  
 triumfo—triumph  
 tro—too, too much  
 trogo—trough, manger  
 trompi—to deceive  
 trono—throne  
 troti—to trot, jog  
 trotuaro—sidewalk  
 trovi—to find



truo—hole  
 trudi—to force, impose  
 trunko—trunk, stem  
 truto—trout  
 tualetto—toilette  
 tubo—tube  
 tubero—bulb  
 tempo—time (period)  
 tornistro—knapsack  
 templo—temple (arch)  
 teni—to hold, grasp  
 tendo—tent  
 tendenco—tendency  
 feniso—tennis  
 tenti—to tempt  
 turni—to turn  
 torni—to turn (lathe)  
 tempio—temple (phys.)  
 tosto—toast  
 tra—through  
 trabo—beam of wood  
 traduki—to translate  
 trafi—to hit (target)  
 turdo—thrust  
 tuso—cough  
 tufo—tuft  
 torto—tart  
 tuj—immediately  
 tuko—cloth, kerchief  
 tulo—tulip  
 tulipo—tulip  
 turo—tower  
 turmenti—to torment  
 tuŝi—to touch  
 tuta—whole, entire

## U

u—imperative ending  
 -uj (suf)—container  
 -ul (suf)—characteristic  
 ulcero—ulcer  
 -um (suf)—pertaining to  
 umbiliko—navel  
 unco—ounce  
 ungo—fingernail  
 -us—conditional ending  
 unu—one  
 urbo—town, city  
 urĝa—urgent, pressing  
 urino—urine  
 urso—bear (animal)  
 urtiko—nettle

universala—universal  
 Usono—U.S.A.  
 utero—womb, uterus  
 utila—useful  
 uzi—to use, make use of

## V

vadi—to wade  
 vagi—to roam, wander  
 vagon—railway coach  
 vaki—to be vacant  
 vakso—wax  
 valo—valley  
 valizo—valise, handbag  
 valori—to be worth  
 valso—waltz  
 vana—vain, fruitless  
 vango—cheek  
 vanta—vain, conceited  
 vapro—steam, vapor  
 varbi—to recruit  
 varii—to vary  
 variado—variation  
 variolo—smallpox  
 varma—warm  
 varti—to nurse  
 varpo—warp (weaving)  
 vasta—vast  
 vato—wadding, cotton wool  
 vazo—vase, vessel  
 ve—woe; ho ve!—alas  
 veŝto—woof  
 vejno—vein  
 vekti—to wake, arouse  
 velo—sail (boat)  
 velki—to fade  
 veluro—velvet  
 veni—to come  
 vendi—to sell  
 vendredo—Friday  
 vigla—alert  
 veneni—to poison  
 venĝo—vengeance  
 venki—to conquer  
 vento—wind  
 ventoli—to air  
 ventro—belly  
 vera—true  
 verbo—verb  
 verbeno—verbena  
 verda—green  
 verdigro—verdigris

vergo—rod, wand, birch  
 verko—literary work  
 vermo—worm  
 veroniko—speedwell  
 verso—verse  
 versi—to pour  
 vertago—daschund  
 veruko—wart  
 vespo—wasp  
 vespero—evening  
 vesperto—bat (night)  
 vesti—to clothe, dress  
 vestiblo—vestibule, lobby  
 veŝto—vest  
 veti—to bet, wager  
 vetero—weather  
 veturi—to ride  
 veziko—blister, bladder  
 vi—you  
 viando—meat, flesh  
 vico—row, rank, turn  
 vidi—to see  
 vidvo—widower  
 vilago—village  
 vino—wine  
 vinagro—vinegar  
 vindi—swaddle, swathe  
 vintro—winter  
 violo—violet  
 violono—violin  
 vipo—whip  
 viro—man, male  
 virga—virgin

virto—virtue  
 visko—mistletoe  
 viskio—whiskey  
 visi—to wipe  
 vitro—glass  
 vivi—to live  
 vizaĝo—face, visage  
 viziti—visit, call on  
 voĉo—voice  
 vodevilo—vaudeville  
 vojo—road, way  
 vojaĝo—voyage  
 voko—call  
 voli—to wish, will  
 volonte—willingly  
 volupta—sensual, voluptuous  
 volvi—wrap round, roll up  
 vomo—to vomit  
 vorto—word  
 vosto—tail  
 vualo—veil  
 vulpo—fox  
 vulturo—vulture  
 vundo—wound

## Z

zigzago—zigzag  
 zingibro—ginger  
 zinko—zinc  
 zono—girdle  
 zorgi—to care for  
 zumi—to buzz

## APPENDIX II—ESPERANTO ORGANIZATIONS

### “WHERE CAN I GET IN TOUCH?”

Persons seeking clubs or organizations to contact usually find them in telephone directories, or in the Esperantist address-books. The march of Nazism wiped a number of countries off the Esperanto map, temporarily; and the war put a number of others into suspended animation, for the duration. But the end of the war should see them spring back into full or stronger growth; signs of it are not lacking. I therefore prefer the complete lists of 1938 to the reduced ones of 1944. Here are the associations, with their home-cities, years of founding, and publications, if any. (Names abbreviated.)

### NATIONAL OR REGIONAL ASSOCIATIONS

- Amer. Esp. Institute—Rockford, Ill., *Scienca Gazeto*.  
Argentina Esp. Asocio—Buenos Aires, 1916, Argentina Esperantisto.  
Argentina Esp. Centro—Buenos Aires, 1937.  
Austria Esp. Federacio—Nia Bulteno.  
Australasia Esp. Asocio—Melbourne, 1919, *Suda Kruco*.  
Belga Ligo Esperantista—Uccle, 1905, *Belga Esperantisto*.  
Brazila Ligo Esperantista—Rio Janeiro, 1907, *Brazila Esperantisto*.  
British Esp. Association—London, 1904, *British Esperantist*.  
Bulgara Esperantista Asocio—Sofia, 1911, *Bulgara Esperantisto*.  
Canadian Esp. Association—Toronto, 1935, *Kanada Bulteno*.  
Esp. Assoc. of No. America—Washington, 1905, *American Esperantist*.  
East French Esp. Assoc.—Metz (Alsace), 1901, *Tribuno*.  
Esp. Assoc. en ĉeĥoslov. Resp.—Prague, 1935, *Bulteno*.  
Centra Dana Esp. Ligo—Kolind, 1908, *Dansk Esp. Bladet*.  
Esp. Asocio de Estonio—Tallinn, 1921, *Informoj*.

- Franca Soc. p. la Prop. de Esp.—Rosny-sous-Bois, 1896, Franca Esperantisto.  
 Helena Esp. Asocio—Athens, 1926, Helena Esperantisto.  
 Hispana Esp. Asocio—Madrid.  
 Hungara Esp. Federacio—Sashalom, 1925, Hungara Heroldo.  
 Itala Esp. Federacio—Milano, 1910, L'Esperanto.  
 Japana Esp. Instituto—Tokio, 1919, (1) Revuo Orienta; (2) Lernanto.  
 Jugoslava Esp. Ligo—Zagreb, 1922, Suda Stelo.  
 Kataluna Esp. Federacio—Barcelona, 1909, Kataluna Esperantisto.  
 Korea Esp. Asocio—Seoul, 1936, Korea Esperantisto.  
 Latva Esp. Asocio—Riga, 1912.  
 Litova Esp. Asocio—Kaunas, 1919, Litova Stelo (Lithuania).  
 Nederlanda Soc. "Estonta Nia"—Amsterdam, 1915, Nederlanda Esperantisto.  
 Nederlanda Esp. Gruparo—Rotterdam, 1934, Informilo.  
 Norvega Esp. Ligo—Oslo, 1911.  
 Novzelanda Esp. Asocio—Wellington, 1929.  
 Pollanda Esp. Delegitaro—Krakow, 1926, Pola Esperantisto.  
 Rumana Esp. Societo—Bucharest, 1907.  
 Sovetrespublika Esp. Unio—Moscow, 1921, Bulteno.  
 Sveda Esperanto Society—Stockholm, 1906, Svenska Esp. Tidningen.  
 Svisa Esperanto Societo—Bern, 1902, Svisa Espero.

#### DENOMINATIONAL ORGANIZATIONS

- Brita Ligo Katolikaj Esp.—London, Brita Katoliko.  
 Franca Ligo Katolika Esp.—Paris, 1910.  
 Irlanda Ligo Katol. Esp.—Dublin, 1928.  
 Ligo Katol. Esp. ĉeĥoslov. Respub.—Prague, 1929, Informilo.  
 Nederl. Ligo Katol. Esp.—Bergen-op-Zoom, 1909, Nederlanda Katoliko.  
 Flandra Unuiĝo Kat. Esp.—Aalst, 1934, Flandra Katoliko.  
 Franca Asocio Protestantaj Esp.—Châlons-sur-Marne, 1937, Nia Bulteno.  
 Hungara Katol. Esp. Societo—Budapest, 1936, Katolika Stelo.

#### SPECIAL INTEREST ORGANIZATIONS

- Soc. British Esp. Teachers—Bouravelle, 1939, Bulteno.  
 Nederlanda Polica Esp. Unuiĝo—Rotterdam, 1937, Polica Bulteno.  
 Soc. ĉeĥoslovakaj Nevidantoj—Prague, 1922, Aŭroro (Esp. Braille).  
 Esp. Soc. Fimaj Fervojistoj—Turku, 1922 (Finnish railmen).  
 Sveda Instruista Esp. Fed.—Torskkors, 1938 (Swedish teachers).  
 Internacia Scienca Asocio—Iowa City, 1938, Scienca Gazeto.  
 Radio-Club Esp. de France—Paris, 1935, Radio-Esperanto.  
 Japana Scienca Asoc. Esp.—Nagoya, 1936, Scienco.  
 Orienta Kultur-Societo—Tokio, 1935, Orienta Kulturo.

## PROLETARIAN ORGANIZATIONS

- Internationalist Assoc. in Brit.—Manchester, Worker Esperantist.  
 Australazia Laborista Esp. Asoc.—Melbourne.  
 Brita Laborista Esperanto Asocio—London, Laborista Esperantisto.  
 Dana Laborista Esperanto Asocio—Aarhus.  
 Finlanda Laborista Esperanto Asocio—Helsinki.  
 Franca Laborista Esperanto Asocio—Paris, Travailleur Espérantiste.  
 Nederlanda Laborista Esperanto Asocio—Amsterdam, (1) Laborista Esperantisto; (2) La Progresanto.  
 Norvega Laborista Esperanto Asocio—Oslo, Arbeider Esperantisten.  
 Soveta Laborista Esperanto Asocio—Moscow.  
 Sveda Laborista Esperanto Asocio—Stockholm, Arbeter Esperantisten.  
 Svisa Laborista Esperanto Asocio—Alschwil, Semanto.  
 Social-Demokrata Ligo Nedrl.—Rotterdam, 1935, Libereco.  
 Portugala Esperanto Unio—Paris, La Batalo.

## INTERNATIONAL ASSOCIATIONS—GENERAL

- Universala Esperanto Asocio—Geneva, 1908, Esperanto. Unites individuals and enterprises; incorporated in Switzerland as a non-political organization; contacts and mutual services; local consuls (delegitoj); library; book sales; correspondence; aid to refugees; annual handbook (Jarlibro) of Esperanto; oldest Esperanto journal; aided in organizing world-congresses; assisted non-Esperantist congresses.  
 Internacia Esperanto Ligo—Rickmansworth, Herts, 1936, Esp. Internacia. Groups territorial organizations, but also accepts individuals; consuls, handbook, etc., duplicating U.E.A.  
 Denaska Esperantistaro—London, 1936. Encourages Esperantist parents to raise Esp. children.  
 Internacia Cseh-Instituto de Esp.—Den Haag & Arnhem, 1931, La Praktiko. Training of Esperanto teachers; summer courses; residential school with Esperanto atmosphere and life.

## PROFESSIONAL ORGANIZATIONS

- Tutmonda Asocio de Geinstruistoj Esperantistaj (Teachers)—Veendam, 1924, Internacia Pedagogia Revuo, for progressive education and Esperanto in it.  
 Internacia Ligo de Esperantistaj Poŝt-telegrafistoj (P.T.T.)—Utrecht, 1911; Ligilo; information and correspondence; published technical vocabulary.  
 Internacia Scienca Asocio Esperantista—Paris, 1906, Bulteno. Information; social; correspondence; other services.  
 Internacia Asocio de Esperantistaj Juristoj—Cracow, 1908 (law). Grouping of legal workers; social; information, etc.  
 Tutmonda Esperantista Kuracista Asocio—Warsaw, 1907, Internacia Medicina Revuo; groups physicians, pharmacists, dentists, nurses.

Internacia Asocio de Esperantistaj Stenografistoj—London, 1923, issues *Fluganta Skribilo* (stenography).  
 Amika Rondo de Eks-Lernantoj de E.C.A.—Paris, 1929 (engrs.).

#### DENOMINATIONAL ORGANIZATIONS

Internacia Katolika Uniĝo Esperantista—Ljubljana, 1910.  
 Kristana Esperantista Ligo Internacia—Absion (Sweden), 1913, *Dia Regno*; "Support Biblical Christianity with Esperanto."  
 Kvakera Esperanto Societo (Quakers)—Godalming, Surrey, 1922. Literature; quarterly bulletin in Esperanto.  
 Psika Esperantista Ligo (Psychists)—Bexleyheath, Kent, 1934. "A new patriotism; a large-hearted love of humanity."  
 Budhana Ligo Esperantista (Buddhists)—Henvall, Cheshire, 1931.

#### HUMANIST ORGANIZATIONS

Universala Asocio de Blindulorganizoj (Blind)—Stocksund, 1931. Issues *Esperanta Ligilo* (Esp. Bond).  
 Naturista Asocio Tutmonda (Nature Culture)—Toulon, 1931.  
 Skolta Esperantista Ligo (Scouts)—Ipswich, 1918, *Skolta Bul-teno*.  
 Internacia Homana Asocio (Humanist)—Kameoka, 1924, *Oomoto Internacia*.  
 Internacia Laborkomunumo por Senalkohola Kulturo (Temperance)—Breclav (Czechoslovakia), 1926.  
 Verda Kruco: Laborkomunumo por Sentabaka Kulturo (Antitobacco)—Vienna, 1924.  
 Uniĝo de Esperantistaj Virinoj (Women)—Geneva, 1930, Branch of Women's International League for Peace and Freedom.  
 Ligo de Esperantistaj Pacifistoj (Pacifists)—Drancy, 1935, *Informilo* and "For la Milito" (no more war).  
 Internacia Ligo de Kooperativaj Esperantistaj (Cooperatives)—Aneby (Sweden), 1938. ff  
 Tutmonda Junular-Organizo (Youth)—Leerdam (Netherlands), 1938, *La Juna Vivo* and *Infanoj sur Tutmondo*.  
 Pacifista Esperanto-Ligo—London, 1937.  
 Universala Frataro (Fraternity)—Seviév (Bulgaria), *Frateco*.

#### PROLETARIAN OR RADICAL

Sennacieca Asocio Tutmonda (SAT)—Paris, 1921, *Sennaciisto* (Anti-nationalist) and *Sennaciulo* (Humanist). "Cultivate proletarian philosophy and international solidarity among workers with help of Esperanto; consuls; textbooks; literature; authoritative "Complete Dictionary of Esperanto."  
 Internacio de Socialista Kumbatalo—London, *Kritika Observanto*.  
 Internacio de Socialistaj Esperantistoj-matksistoj—Rotterdam, 1927, *Socialisto* (split off from SAT).  
 Internacio de Proletaj Esperantistoj (Proletarian)—London, 1933, *Sur Posteno* (also split from SAT).

Internacia Bellamy Asocio (Bellamy collectivists)—Den Haag, 1935. Publishes "Looking Backward" and other works.  
Internacia Laborista Asocio (Unionist)—Barcelona, 1921, Bulteno.

### THE ESPERANTO PRESS (IN 1939)

I give title with city, year of founding, and publisher.

#### *International*

- Dia Regno—Den Haag, 1932, Christian Esperantist League; weekly.  
Esperanto—Geneva, 1904, Universala Esperanto Asocio; monthly.  
Esperanto Internacia—Rickmansworth, 1936, Internacia Esperanto Ligo.  
Heroldo de Esperanto—Den Haag, 1920, private; weekly.  
Literatura Mondo—Budapest, 1922, private; bi-monthly.  
La Praktiko—Den Haag, 1932, Internacia Cseh Instituto; monthly.  
Scienca Bulteno—Becon, 1926, Internacia Scienca Asocio; monthly.  
ĉielarka Standardo—Warsaw, 1936, Cooperative Group; irregular.  
Espero Katolika—Den Haag, 1906, I.K.U.E.; monthly.  
Esperanto Ligilo—Stocksund, 1904, Braille; monthly.  
Frateco—Sevliev, 1934, Universala Frataro; monthly.  
Gazeto de Ameriko—Rio Janeiro, 1934, independent; weekly.  
Juna Vivo—West Graitydyk, 1934, World Youth Organization; monthly.  
Kristana Revuo—Rumford (England), 1936, evangelical; monthly.  
U.A.B.O.—Ligilo por Ne-Vidantoj, Stocksund, 1925 (blind); monthly.  
Militrezistanto—Enfield (England), 1921, war resisters; irregular.  
Interligilo del P.T.T.—Paris, 1922, postal & telegraph; monthly.  
Internacia Pedagogia Revuo—Veendam, 1922, T.A.G.E.; bi-monthly.  
Scienca Gazeto—Rockford, Ill., 1932, Amer. Esp. Institute; monthly.  
U.ŝ.E.-Eho—Rumania, 1930, independent; monthly.  
El Verdavalo—Borneo, independent; monthly.  
Fluganta Skribilo—Issy-les-Moulineaux, 1933, Stenogr. Union; irregular.  
Infanoj sur Tutmondo—Bessy-sur-Issole, 1934, Youth International; monthly.  
S. O. S.-Bulteno or Radio-Esperanto—Blanc-Musseron, 1932, French Radio-Esperanto Club; monthly.  
Interna Ideo—Wellington, 1934, independent; monthly.  
Sennaciulo—Paris, 1934, S.A.T.; monthly.  
Sennacieca Revuo—Paris, 1921, S.A.T.; monthly.  
Socialisto—Rotterdam, 1927, Internacio de Soc. Esp.; monthly.  
Sur Posteno—London, 1933, Internac. de Prolet. Esp.; monthly.  
Bulteno—Barcelona—1921, Internac. Laborista Asocio; monthly.  
Kritika Observanto—London, Internac. Socialista Kunbatalo; quarterly.  
For la Milito—St. Cyr, 1935, Pacifista Ligo; quarterly.  
Oomoto Internacia—Kameoka & Paris, 1924, Univ. Homama Asoc.; monthly.

La Vojo—Amsterdam, 1934, for children; monthly.  
 Internacia Medicina Revuo—Uccle, Tutmonda Kuracista Asocio;  
 bi-monthly.  
 Kritika Revuo—Wellington, 1939, independent; monthly.  
 Lingvo-Libro—Budapest, 1933, Libro-Amantoj; quarterly.  
 Informilo—St. Cyr, 1937, Pacifista Ligo.  
 Scienco—Nagoya, 1936, Japana Scienca Asocio; quarterly.  
 Skolta Bulteno—Ipswich, 1931, Skolta Ligo.

*National or Regional*

American Esperantist—Washington, 1906, E.A.N.A.; monthly.  
 Aŭroro—Prague, 1939, Czechoslovak-blinduloj (Braille); monthly.  
 Argentina Esperantisto—Buenos Aires, 1917, Argentine Esp. Ligo;  
 monthly.  
 Austria Esperantisto—Vienna, Austria Esp. Ligo; suppressed.  
 Arbeider Esperantisten—Oslo, 1924, Norvega Labor Esperantists.  
 Arbeter Esperantisten—Stockholm, Swedish Labor Esperantists.  
 Svenska Esperanto Tidningen—Stockholm, 1906, Swedish Esp.  
 Federation.  
 Le Travailleur Esperantiste—Paris, Labor Esp. Fed.; monthly.  
 La Progresanto—Amsterdam, 1934, Labor Esp. Federation;  
 monthly.  
 Belga Esperantisto—Antwerp, 1908, Royal Belgian Esp. League;  
 monthly.  
 Brazila Esperantisto—Rio, 1909, Brazila Esp. Ligo; bi-monthly.  
 British Esperantist—London, 1904, Brit. Esp. Assoc.; monthly.  
 Brita Katoliko—Surrey, Brit.-Catholic Esp. League; occasional.  
 Bulgara Esperantisto—Sofia, 1919, Bulgara Esp. Asocio; monthly.  
 Sovetrespublikara Esp. Bulteno—Moscow, 1922, Sovette Ssp. Unio.  
 Nia Bulteno—Austria Esp. Federacio; suppressed.  
 Bulteno—Prague, 1920, Czechoslovak Esp. Fed.; quarterly, sup-  
 pressed.  
 Dansk Esp. Bladet—Fannerup, 1928, Centra Dan. Esp. Ligo.  
 Esperanto Bladet—Bekkelaget, 1932, Norvega Esp. Asocio.  
 L'Esperanto—Milano, 1903, Itala Esp. Federacio; bi-monthly.  
 Esperanto Lernanto—Tokio, 1932, Japana Esp. Instituto; monthly.  
 Franca Esperantisto—Paris, 1933, Soc. p. la Prop. de Esp.; bi-  
 monthly.  
 Flandra Esperantisto—Kortrijk, 1928, Flemish Esp. League;  
 monthly.  
 Flandra Katoliko—Grunberger, 1935, Flem. Cath. Esp. League;  
 monthly.  
 Helena Esperantisto—Athens, 1927, Helena Esp. Society; monthly.  
 Hungara Heroldo—Sashalom, 1927, Hungara Esp. Federacio;  
 monthly.  
 Informilo—Rotterdam, 1935, Nederlanda Esp. Gruparo; monthly.  
 Informoj—Tallinn, 1922, Esp. Asocio de Estonio; monthly.  
 Internacia—Rosario, Arg., 1936, Rosario Esp. Club; monthly.  
 Informilo—Prague, Czech League of Catholic Esp.; suppressed.  
 Katolika Stelo—Budapest, 1937, Hungara Katol. Esp. Fed.; bi-  
 monthly.



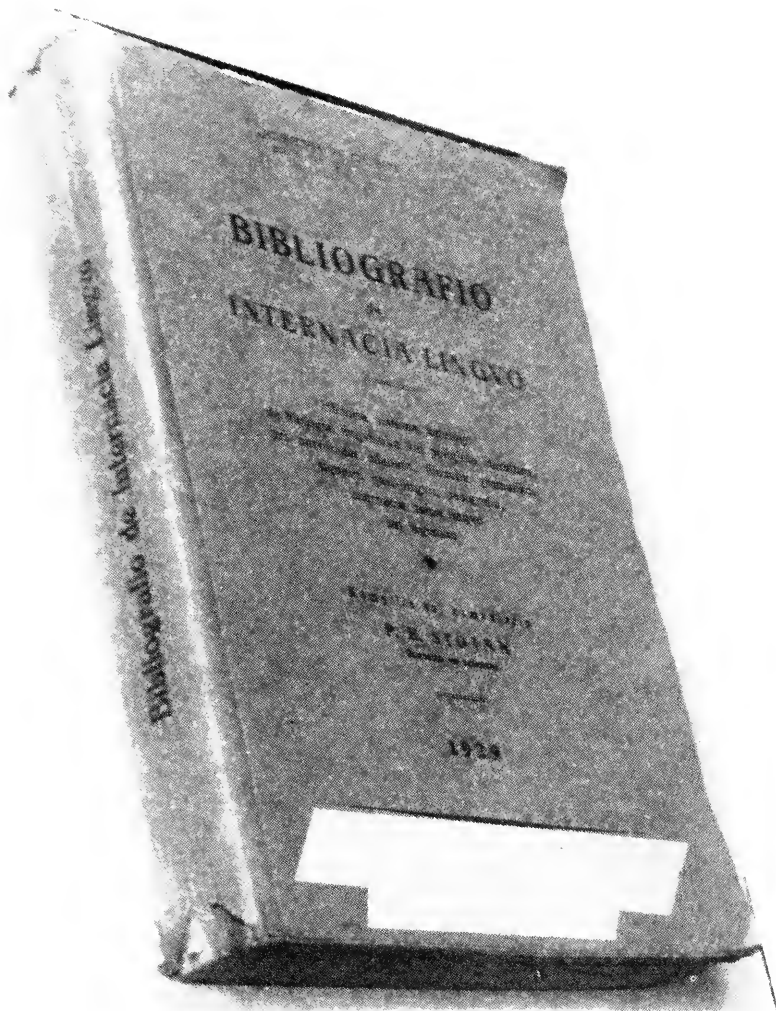
- Korea Esperantisto—Seoul, 1937, Korea Esp. Asocio; quarterly.  
 Litova Stelo—Kaunas, Lithuanian Esp. Assoc.  
 La Lumturo—Sisteron (Switz), private, independent; bi-monthly.  
 Lingua Auxiliari—Rio, 1937, independent.  
 Nia Voĉo—Rotterdam, 1935, Postal Group of Esperantists; monthly.  
 Nederlanda Esperantisto—Den Haag, 1911, La Estonto Estas Nia; fortnightly.  
 Nederlanda Katoliko—Den Haag, 1915, Neth. Cath. Esp. Assoc; monthly.  
 Nordfranca Esperantisto—Dunkerque, 1936, independent; monthly.  
 Orienta Kulturo—Tokio, 1936, Orienta Kultur-Societo; quarterly.  
 Orienta Revuo—Tokio, 1919, Japana Esp. Instituto; monthly.  
 Pola Esperantisto—Cracow, 1906, Pola Esp. Delegitaro; monthly.  
 Radio-Bulteno Czechoslov.—Brno, 1934, Esp. Station; monthly.  
 Radio-Esperanto—Paris, 1939, Paris Esp. Club "Radio"; monthly.  
 Renasenco—Mexico City, 1934, Mexican Revolutionary Group; monthly.  
 Ruĝa Esperantisto—Harrern (Engl.), Brit. Labor Esp. Assoc.; monthly.  
 Scienco—Osaka, 1936, Japana Esp. Scienca Asocio; quarterly.  
 Suda Kruco—Willoughby (Australia, independent; monthly.  
 La Semajno—Bjerringbro (Den.), 1937, independent.  
 Suda Kruco—Willoughby (Australia), independent; monthly.  
 Sveda Esperanto Bladet—Stockholm, 1913, independent; monthly.  
 Svisa Espero—Bern, 1903, Svisa Esp. Societo; quarterly.  
 Tribuno—Metz, 1901, East French Esp. Assoc.; quarterly.  
 Laborista Esperantisto—Amsterdam, 1939, Flemish Labor Esp. Assoc.; monthly.  
 La Batalo—Paris, 1937, Portugala Esp. Unio; monthly.  
 Kanada Bulteno—Toronto, 1939, Canadian Esp. Assoc.; bi-monthly.  
 Komunikoj por la Gazetaro—Amsterdam, 1930, International; monthly.  
 Kristana Gazeto—Den Haag, 1932, Christian Union of Transport Workers.  
 Libereco—Rotterdam, 1935, Social-Demokraten Esp. Ligo.  
 L'Oazo—Ipoh, Perak (Malaya), 1936, Independent; irregular.  
 Nia Organo—Cheribon (Java), independent; irregular.  
 Ligilo (blind)—Prague, independent; irregular.  
 Worker Esperantist—Manchester, 1935, Universal Internat. Assoc. in Brit.  
 Laborista Esperantisto—Stockholm, 1921, Swed. Esp. Fed.; monthly.  
 Semanto—Allschwil, 1935, Swiss Labor Esp. Assoc.; monthly.  
 Orienta Kuriero—Chungking, Chinese independent; monthly.

### *Local Journals*

- Esperantista Bahiano—Bahia (Brazil), 1937, Bahia Esp. Club.  
 Flamo—Kurnamotoshe (Japan), 1936, Kurnamoto Esp. Ligo.  
 Kompreni—Lyon (France), 1934, University Esp. Club; monthly.  
 Nia Voĉo—Rotterdam, 1934, Postal Esp. Club.  
 Paris-Esperanto—Paris, 1936, Paris Esp. Club.

## ESPERANTO WORLD CONGRESSES

Year	Place	Attendance	Countries	Governments	Decision
1905	Boulogne	688	20	6	neutrality
1906	Geneva	818	30		Esperanto Academy
1907	Cambridge	1317	30	1	Esp-money
1908	Dresden	1368	40	7	U. E. A. formed
1909	Barcelona	1287	32	19	International Com.
1910	Washington	357	20	16	Advisory Board
1911	Antwerp	1733	42	26	Consular service
1912	Cracow	946	28	11	25-year jubilee
1913	Bern	1013	30	16	Zamenhof in audience
1914	Paris	3739	50		dispersed by war
1915	San Francisco	163	16	17	Pacific gathering
1920	Den Haag	408	27	7	Technical vocab's.
1921	Prague	2561	35	30	Centr. Exec. Com.
1922	Helsinki	820	30	14	Zamenhof memorial
1923	Nürnberg	4963	43	12	Zamenhof monument
1924	Vienna	3400	40	8	Esp. museum
1925	Geneva	953	35	35	Lecture course
1926	Edinburgh	960	36	34	
1927	Danzig	904	34	35	
1928	Antwerp	1494	36	34	Esp. broadcast
1929	Budapest	1256	35	24	
1930	Oxford	1200	30	12	Czech demonstration
1931	Cracow	713	30	6	Esp. news-reel
1932	Paris	1618	36	11	Re-organization
1933	Köln	943	31	18	
1934	Stockholm	2042	34	18	Shipboard congress
1935	Rome	1500	35		50-year jubilee
1936	Vienna	1200	35		
1937	Warsaw	1100	30		
1938	London	1700			
1939	Bern	800			



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- Morris, Alice V.—"Why Should We Cut Out Our Tongues?," reprint from Forum Magazine, no date.
- Jespersen, Otto, Copenhagen University—"A New Science, Interlinguistics," Geneva, 1930.
- Shenton, Herbert N.—"Can Social Engineers Improve the International Language Situation?," reprint from Psyche, London, 1930.
- Sapir, Edward, Ph.D., Univ. of Chicago—"The Function of an International Auxiliary Language," no date.
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- Bye, Raymond T., Ph.D., Univ. of Penna.—"An International Language as an Agency for Peace," reprint from the Messenger of Peace, Oct. 1925.
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- Col. Inst. of Educat. Research—"Language Learning," I.A.L.A. 1933.

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